

THE CHINESE RECORDER

Published Monthly by the Editorial Board
Headquarters, Missions Building, Shanghai, China

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VOL. LXI

SEPTEMBER, 1930

NO. 9

EDITORIAL MISCELLANIES

SHALL WE FIRST CAST THE STONE?

We are attempting today to bring to the attention of an international conscience the evil of religious intolerance, after a century of devoted effort, sometimes of heroic sacrifice and certainly under the generous impulse of friendship. Christian forces now working in China are subjected to restrictions which they regard as contrary to the practice of enlightened nations. We are conscious that from our schools and churches many of the most devoted workers for China's liberation and advance have come. We have not sought for ourselves from the standpoint of international practice, special privileges, but only that security of life and property which Western nations have freely accorded to the orientals in their midst, with a population many scores of times in excess of the western population in China.

It is said that there are thirty million Chinese abroad in foreign lands, enjoying an opportunity for normal functioning both along economic and religious lines which is today denied to the westerners in China. While much can be said for the restriction of economic endeavour on the part of western financiers in a vast country like China, so as to preserve and control the initiative for the Chinese themselves, it would seem that there would be less excuse for the restriction of a religious enterprise

which is the free contribution of Christendom. It has not been undertaken for the purpose of exploitation.

From the earliest days we have taught the Confucian Classics in our day schools. We have felt as much reverence for the moral ideals and intellectual achievements of China's past as have her literati. We have admired her art and probably the best exemplifications of the adaptation of ancient art to architecture is to be found in Christian schools in China.

There may be individuals here and there who have been narrow and intolerant but the mass of the missionary body has earnestly sought to develop the expression of the soul of China in order that it might flower out into its own fullness. And now we who love China, who have given our lives in a spirit of friendship to this land and who will continue to love her no matter what restrictions she may impose, are subjected to such limitations as give us both sorrow and heart searching.

Nevertheless, we dare not, in the spirit of self righteousness or of moral superiority, be the first or even a subsequent one to cast a stone at a nation, whose policy, rather than the strong arms of others brings her to the bar of an international conscience.

Why have we no right to condemn? Because today we are largely suffering for our own sins of the past. Our Lord said: "He that is without sin among you, let him first cast a stone."

What History has to tell us.

On the 2nd of April, 1930, there was delivered in the House of Lords a most temperate and yet deeply moving address by the Archbishop of Canterbury on the oppression of religion in Russia, where in the year 1928, 359 churches, 78 monasteries, 57 synagogues, and 38 mosques were closed. Yet more were closed in the following year concerning which year we do not have final data. "The Union of Militant Godless" met in congress and announced a program to be completed within three years to eradicate religion. Religious societies today are even forbidden to organize excursions, children's playgrounds, public libraries, or reading rooms, or organize sanatoria or medical assistance."

It will be interesting to note that in the year 1222 Stephen Langton, then Archbishop of Canterbury, decreed that "Christians shall not hold communication with the Jews, or sell them food under pain of excommunication." Kirby Page tells us that "in 1320 all Jews were banished from England, in 1394 from France for the third time, and in 1492 from Spain. In 1391 four thousand Jews of Seville were murdered or sold as slaves to Arab merchants. During the scourge of the Black Death, the Jews were accused of having caused the pestilence and were slaughtered wholesale. All over Europe men, women and children were

consigned to the flames. In 1207 Pope Innocent III ordered a crusade against Jews and Albigenses. In his message to the kings and princes the Pope wrote: "The Jews are doomed to everlasting slavery for the crucifixion of Christ by their ancestors.... It is the duty of Christian rulers, so far from protecting them, to treat them as slaves and keep them apart from their Christian subjects, as is right for an inferior caste, devoid of human rights and scarcely to be tolerated." Even in the 17th century hundreds of thousands of Jews were slain in Russia. In the course of a single week in October, 1905, there were fifty pogroms or massacres in that many communities. In no country of the world was the Christian Church more dominant during the last decades of the 19th century than in Russia."

These acts of religious persecution have been done by Christendom. No wonder that the Jews were forced into a life of extreme and competitive economic efficiency, to such a degree that the religious and moral ideals of the race were almost destroyed.

It is a principle of physics and also of psychology "that action is equal to reaction."

The Jews under the persecution of Christendom have so turned against all religion that they are inflicting on Russia what has been inflicted upon them. They have suffered so from a cruel competitive existence that they have swung to the other extreme of a cooperative, communistic existence which at least in the early days of the revolution left no room for individualism. These men have dominated Russia and are dominating the thought of the radical elements in China today. Their war against personal profiteering at the expense of Society, relentless and uncompromising, is the saving feature of Communism in Russia today which when rightly developed may possibly eventually evolve into a system that will safeguard both individual and social rights. But at present religious liberty is being restricted much as Christendom restricted the religious liberties of the Jews. No wonder the Jews became atheists, and as Christians we should ask this question: Is it not more reasonable that atheists should persecute Christians, than that Christians should persecute the Jews?

LOYALTY TO THE CHINESE GOVERNMENT

While we cannot cast the stone of condemnation and take the attitude of moral superiority, we do have the right in the spirit of humility, realising our past sins and weaknesses, to protest, and by lives of loving service to show to the Chinese who are in authority, a due sense of our true motives, and of their obligations toward the principles of individual and religious liberty. But we must remember that we are on Chinese soil. We must be loyal to the Chinese Government. Our institutions must

submit to Chinese law. The Chinese Government has a legal right to make requirements of all institutions within its domain which it may see fit, reasonable or otherwise. Their moral right to do the unreasonable thing may be questioned, but not by appeal to armed force, only by the appeal of reason. We must believe that right will ultimately prevail. It is our duty to establish the confidence of the Government in our integrity and in our loyalty. Never has so large a nation gone through such a great and catastrophic change in so short a time as has the China of today. She deserves our sympathy, our loyalty and strong support. Whenever she fails in achieving her objective it should not be a matter of "I told you so" but rather of regret and the determination to do our part to assist the Government in its desire for unification and for securing to the nation, both to her government and to her citizens, that dignity and self-respect for which we all crave as a prerogative of all nations.

OUR EDUCATIONAL POLICY

Our Christian schools are being subjected to many restrictions. In this issue of the RECORDER under the title "Present Day Problems" are given in full the most recent limitations imposed by the Government upon our work, especially upon our primary and lower middle schools. Two courses are open to us. One is as a matter of moral protest not to register our schools but to keep them opened until they are forcibly closed by the Government. In doing this we must assume the status of Chinese citizenship only. We have no right to appeal to any foreign power to support our wish to keep open a school contrary to Chinese law. We must be willing to accept the forcible closing of such a school thereby acknowledging the sovereignty of Chinese law. But in doing this we are in danger of being misunderstood, of increasing the irritation in public feeling against us. They may feel loath to use force and though while they have the right to use it they may also feel that we are trying to stand behind extraterritorial rights. From the standpoint of mutual understanding, of goodwill and of sympathy, which are so essential to true Christianity, it is a question whether this method is wise. The other way that lies open to us is to close the majority of our intermediate and lower middle schools, retain a few for the children of Christians, obey the law, have no religious instruction in the schools that are kept open, no chapel exercises of any kind and simply conduct them as educational institutions.

The children attending such schools will at least have the advantage of feeling a sympathy between their teachers and their parents, which will not break into the harmony of their thinking. For us, as missionaries, to desert the Chinese Church to the extent of closing all of our more elementary schools might result in a catastrophe among the future youths of the Church who should become Christian patriots.

Secularization of Education,—the Facts in the West.

There seems to be a widespread opinion among Chinese educators that China is following the practice of enlightened nations. They seem to think that there is a growing secularization of education in the West and a tendency toward the legal separation of education from religion in the newly adopted constitutions of American and European nations.

But while there is some tendency in this direction it applies *only* to schools which are supported by public taxes. One of our foremost American educators, whose name we cannot give, because his remarks were in a private conversation, deplored the attitude of the Chinese Government toward Church schools as being unenlightened and contrary to the practice of Western countries. He also said that more valuable educational work and the best progress in educational methods in America had come from the private schools, most of which were Church schools. It is hard to associate these facts with the idea in Government education circles that religion tends to "stupefy the people." There are thousands of Church schools and Colleges in the West, registered under their respective Governments, which teach religion in their curricula.

If religion tends to "stupefy the people" why is it that the religious forces of Christendom were the earliest both in China and in the West to request their respective Governments to take steps towards the abolishment of the so-called unequal treaties. In the autumn of 1925 there were fourteen missionary organizations in Great Britain and eighteen missionary organizations in the States that petitioned their Governments to this effect. The most loyal friend China has had in the her international relationships has been the influence of the Christian missionary.

WHAT IS OUR AIM?

Our aim is to create a new earth. Christ called it the Kingdom of God. This seems to be the primary aim of our Lord as He taught it to us in the prayer which He gave to His disciples. How different is this aim from the aim in many of our churches today. Many of the church-members in Christian lands seem to be almost stalemated with the forces that are opposed to them. They are comfortable, too well established to be defeated by the enemy. They are also too well established and too comfortable to care whether they defeat the enemy. The Church is a kind of an insurance society where those who take out a certain policy of correct religious beliefs are to be saved. The church is an organization for enlistment. It seeks to enlist multitudes of our youth and when they are enlisted their activities cease. The Church to a certain extent is like the standing army of a nation in times of peace. When an army

has its fullest justification it seeks not only to enlist and to enlist as many as possible, but to use these enlisted men for a plan of campaign in which there is a fight to a finish and in which fight many of the enlisted men will be incurring death on the battle field. The true aim of Christendom is an enlistment with a campaign. Some of our churches seek an enlistment without a campaign whereas the church should be a Fellowship of Campaigners. The church in the past, at least at certain times, has emphasized right beliefs at the expense of the objective to be won. It is as if great emphasis were to be put upon military theory and army discipline without a corresponding emphasis upon the objective to be won.

The growing strength of Communism in Russia today is that those who enter the Communist membership have not only a theory of economic cooperation, have not only hatred and scorn for the principle of private profit at the expense of the community, but they are also subjected to the most rigid discipline. These disciplined forces direct their energy to the destruction of the principle of private gain and to the establishment of the social principles of community cooperation and community welfare. Whether this principle will ultimately attain its objective is yet to be seen, but close observers predict that it has a chance of developing at least to an extent such as has not been witnessed in the past and to an extent which will force upon capitalistic nations a considerable economic reorganization preserving more than before the privileges and rights of the community.

Has the Church thought into its conception of the Kingdom of God along Christian lines as thoroughly as have the Communists into their conception of a new Society? Christ said: "Seek ye first the Kingdom of God and His righteousness."

Righteousness means social and economic justice. In America today, while a million families are being affected by the drought and are to be the recipients of nation-wide aid, American Christianity, which holds the balance of power, is permitting speculators to buy up the reserve wheat of the nation, make millions of profits for themselves while raising the price of food for millions of human beings who can barely afford even the lower prices, which might have been possible without such exploitation. We have set up right theological belief at the expense of righteousness. Until we apply the principle of righteousness, the principle of loving one's neighbours as one's self, we shall not regain for the Church the crusader spirit which will bind and direct the youth of the world into a fellowship of implacable war against injustice, as between man and man.

A true "International" has yet to be created by Christendom.

The General Workers Conference of the Church of Christ in China

HANGCHOW CHRISTIAN COLLEGE, JULY 26—AUGUST 4, 1930

A. R. KEPLER

AS a part of the Five Year Movement, the General Assembly of the Church of Christ in China has projected seven or eight regional Conferences and one National General Workers Conference, for the present year. It is hoped that they may become annual events.

The regional conferences are primarily for the rank and file of our preachers, evangelists and unpaid workers, for the deepening of their spiritual lives, for a clearer understanding of the Scriptures, for the practice of intercession and for training in personal work.

The National Conference is primarily for the administrative leadership of the church, for their spiritual fellowship, for the interchange of experiences and methods in the work of the church, and for the more complete achievement of practical unity.

The churches which constitute the Church of Christ in China are the product of fourteen cooperating missionary societies. They have inherited varying backgrounds. Even among the Presbyterian groups which are a part of this Church, there is a great variation in organization and administration. The twelve widely flung synods have not all attained the same degree of development. There are also the varying temperamental differences between the peoples in North China and South China.

The Constitution of the Church is sufficiently elastic to allow for present diversity in organization and yet to provide a basis for normal, gradual and complete unification. However, this greatly desired process of integration could be very much hastened by a central national Conference.

It was planned that the Hangchow Conference consist of five or six outstanding leaders from each of the widely scattered synods,—including the members of the General Council of the Church, those who represent the synods on the General Assembly's Board of Education and on the Standing Committee on Religious Education and on Literature, and the secretaries and administrative officers of the respective synods. This would normally provide a membership of about seventy-five. There were also invited fraternal delegates from Communions which have not yet become constituent parts of the united Church.

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

In spite of warfare, banditry and communist pillaging which prevented some from attending, there was only one synod unrepresented. The Conference numbered sixty-six, with representatives from as far North as Manchuria, as far South as Hainan, and as far West as Ichang.

The principal conference speakers were: The Rev. Wm. MacNaughton of Manchuria who conducted the daily devotional hour; Mr. F. L. Chang of the National Christian Council who dealt with the literary and rural problems of the Christian movement; Dr. P. F. Price who led the Conference in a discussion of the Christian worker's personal life and problems; Dr. T. C. Chao who gave a series of addresses on The Message of the Church for China To-day; and Dr. Toyohiko Kagawa of Japan who outlined in a most persuasive way a comprehensive program to realize a Christian world.

These are men possessing real, contagious religion which is the result of a vital Christian experience. Consequently they had something to give beyond mere generalities and dogma. They are men with different doctrinal backgrounds but with a common compelling religion founded in a common unswerving loyalty to Jesus Christ, divine Lord and Saviour.

The adequate provision of Christian literature, the purification of the Church membership and particularly of the leadership of the church as a prerequisite for the success of the Five Year Movement, the attitude of the Church toward the government restrictions upon Christian Education, were some of the major subjects considered in the afternoon discussion hours.

Inasmuch as the conference was principally for spiritual fellowship and informal conference, it was not in a position to speak officially for the Church of Christ, although it was composed of its recognized leadership. Upon the problem of government limitations on Christian Education the conference informally expressed the conviction that the church greatly desires to register her schools but that this is an impossibility under existing regulations; that an effort should be made to acquaint the Ministry of Education with the methods and content of our religious projects in our schools and that another petition should be formulated and presented, this time, to the Central Political Council.

The announcement that Dr. Kagawa was coming from Japan to participate in the Conference, had created high expectations among the delegates, and their expectations were more than realised.

One of those who attended the Conference writes,—“We have met a saint, but we have met more than a saint. Here is a man who combines the mind of the sage with the mysticism of the saint. He is keenly alive, takes an interest in all that is living, is familiar with all ancient and modern movements for the uplift of man. His faith is a simple one, but he is capable of squaring it with the philosophical, sociological

and psychological theories of the present day schools, and of expressing it in their language. Toyohiko Kagawa is one of the greatest men who have visited China. The effects of his visit will persist."

The *man himself* was his most eloquent and convincing message. His passion for humanity and his sensitiveness to human need was born of an understanding of the character of God, and of His fundamental law of love as the law of life.

His genuine *humility*! "As a little disciple of Jesus Christ, I want to give testimony that Christ is living today." "Let us be little servants of Jesus Christ—serving Him in the humble capacity of pastor and evangelist, rather than holding the exalted position of statesman or diplomat." Dr. Kagawa has been persistently urged to enter practical politics and to stand for parliament, and he has persistently declined to do so, preferring to be a "little servant of Jesus," and in that capacity to influence legislation and help achieve a Christian world.

His *versatility*! As an author, he has sixty books to his credit,—among them are some of Japan's best sellers. Poetry, romance, religion, economics, sociology, have all been enriched by his pen. In the pulpit, on the platform, he has the charm and eloquence that moves men.

His *exhaustless energy* in spite of physical infirmities! He has been weakened by tuberculosis; he is almost blind because of trachoma contracted from a beggar with whom he shared his bed, so that he can read only by the aid of a magnifying glass; his heart and kidneys are affected so that he is compelled to move about with great deliberation. Yet he is busy with his many and varied tasks nineteen hours of every day. Recently his friends prevailed upon him to take a much needed month's rest, which he utilized to dictate three books!—While this article was being written, a letter was received from his secretary which contains the following paragraph:

"He has just finished one day of his two days' lectures before the National Educational Association. Each of the teachers in his audience is paying Y2.50 fee for entrance, and paying his own travel expenses, which the railroad has reduced to half for this institute. But everyone who attends, is to have his salary raised, and to get a special diploma. Thus the government encourages this semi-governmental effort to get religion back into education! As I entered, Dr. Kagawa was giving in a very direct and simple manner his faith in *answers* to prayer,—prayer that is ethical and according to conscience. After lecturing steadily for six hours, with only one hour's rest at noon and five minute intermissions every two hours elsewhere, Dr. Kagawa gave more than one hour's interview to Dr. H. who is Professor of Economics at Northwestern University. And then some more talk with the editor of the "Kingdom of God Movement" newspaper. And very cheerfully Dr. Kagawa suggested that I come to his house this evening to take his dictation for

a pastoral message to the Chinese brothers who attended the Hangchow Conference."

There is his *unstinted giving of self and possessions* for the poor and oppressed and for the Kingdom of God! For fourteen years and eight months he lived in the slums of Kobe, Osaka, and Tokyo, sharing his hut and his bed, his clothes and his money with ex-felons and gamblers and drunkards and society's flotsam and jetsam who ultimately drift into the city's slums.

As a writer, the author of best sellers, Dr. Kagawa gets fifty sen per character or Y10,000 for a standard size book, plus 30% royalties. This provides no mean income—but all of it is devoted to his redemptive work. I am not sure but that this practice was the most patent of all the impacts that Kagawa's life and messages made upon the Chinese at the Conference. The Oriental just naturally associates piety with poverty. Christianity came from the West associating piety with prosperity and the effect was bewildering to the Chinese. Kagawa comes bearing Christianity garbed in poverty and expressed in unstinted self-denial. They recognize the garb and understand the language and are captivated.

There is his *deep mysticism and spontaneous piety* which finds God imminent—always close at hand. This is at once the well-spring of his own life and motivates his program of individual and social redemption. "God is the basis of real social democracy." "We must experience the Holy Spirit not only in our own soul but also in the beggar's heart and in the outcast's life." "We love the wretched people because the Spirit of God is there." "I am eager to see social change not because I am a socialist but because I am a Christian and see the Holy Spirit suffering in the existing order." "Without Christ the labour movement is not beautiful, it is only a struggle."

There too is the well-balanced philosophy of life which we find in such expressions as "ethical-mysticism," "socialized individualism," and "serving or giving Communism." His is not a mysticism with the head in the clouds, nor an ethics divorced from spiritual power—but he is an ethical mystic. Social reconstruction is futile without individual regeneration. Society cannot be disregardful of the individual nor can the individual overlook his obligations to society—hence "socialized-individualism." The Communism of Jesus is a giving, serving, sacrificing communism, as contrasted with the Communism of Marx and Lenin and Stalin, which is a "grasping Communism."

There is his *thorough understanding of the Bible*. It is the source-book of his social and economic program as well as the larder for his spiritual nourishment. His last lecture to the Conference was a sweeping study of the Epistles of Saint Paul, in which he traced the growth

of Paul's philosophy of life; it was a valuable contribution toward the understanding of Paul.

Then there is *his unshakable contagious belief in the invincibility of love*, and in its adequacy in solving the problems of life and in achieving a Christian world. Like the disciples on the Emmaus Road, our hearts burned within us as he outlined to us so persuasively and convincingly his comprehensive program for the realization of the Kingdom of God in the world today—and demonstrated through his own life and experiences that his philosophy was sound and his program practicable.

After sitting at the feet of Kagawa for all too brief a season, I am nevertheless convinced that he holds the answer to the quest of the world today—that only Christ-living-in-us will satisfy the world's discontent which is a divine discontent stirring in the hearts of men and people, which will not permit them to rest until they find their rest in Him—but it must be *Christ-living-in-us*. That alone will be sufficient and that is all that is needed. The problems that are confronting the Christian movement in China would be greatly simplified were missionary and pastor and educator and layman more nearly approximating Kagawa in demonstrating the adequacy and winsomeness of the Christian life.

There is the problem of international good-will. Said Kagawa: "I stand all the time for Christian internationalism, for the Christian internationale. I love Japan very much, and for that reason I am serving the nation. But I never forget that I am a citizen of the Kingdom of Heaven first. I belong to God first, and then I belong to Japan." In his first address he sought the first opportunity to express his regrets for his country's treatment of China. Then the barriers were down. Kagawa refuses to visit Korea as long as she is denied her freedom or home rule, as he feels his message would be hopelessly compromised by his country's treatment of Chosen. I am quite sure that the Conference members will in the future have a kindlier feeling for Japan because of their contact with him—and they will visualize their island neighbor through his personality and think of Japanese in terms of Kagawa. In a similar way could all of us serve the cause of international good will between China and our respective countries.

The Russian Communist menace can be successfully met only as we square our lives and attitudes with the life and gospel of Jesus. "There are so-called Christians everywhere who are not living clean enough as good citizens; they are compromising with existing economic conditions. They are not living up to the declaration of Jesus made at Nazareth. If they would live up to the true meaning of the gospel, there would be no room left for communism to come in. Russian communism levels down. Christ levels up. The democracy of Christianity is a king's democracy; not one king but everyone a king,

sons of God and greater than kings....If we could have managed the great industrial revolution according to Christian motivation, this world catastrophe would not have taken place. The reason why the Church has lost the chance to mould the great industrial revolution is because it has laid too much emphasis on doctrinal preaching. If we had laid emphasis more on ethical mysticism or on socialized-individuality it would have been better."

Our educational problem would be tremendously simplified were we more successful in our individual Christian living. Dr. Kagawa employs the following seven agencies in religious education;—(1) God revealed in Nature (2) God revealed in Fine Arts (3) God revealed in Prayer and Meditation (4) God revealed in Love (5) God revealed in Labor (6) God revealed in the Bible (7) God revealed in Personal Piety.

After this fellowship with Kagawa I am convinced that if our personal piety were more virile and our Christian life more contagious, we would not need to be so deeply concerned over the government restrictions upon religious education and worship in our church schools.

Kagawa told the Conference that while living in the slums he learned much from the *gambler*. Gambling he discovered to be such a compelling passion that the devotee staked his money, his clothes, his home on the game. Said Kagawa, "I learned much from the gamblers in the slums of Osaka. I determined to be a gambler for God, staking my possessions, my home, my wife, my children, my life, my all in my gamble for God"—Gamblers for God! What a Church! What a China! What a world, if missionary, Chinese pastor and educator and our three hundred thousand Christians with a holy, unrestrained abandon, would determine to become "Gamblers for God"!

The Mind of Modern China

G. W. SHEPPARD

THE mentality of modern China, superficially at least, presents to western observers a strong contrast to that of the China of pre-revolution times. The differences are, for the most part, of a gratifying nature to sympathetic observers who have high hopes for the future of this nation. Instead of the rigid conservatism clinging tenaciously to tradition, we have now eager adoption of new ideas; instead of the cult of ancestors, there is enthusiasm for youth; instead of the backward look towards the glories of a remote past, there is earnest preparation for the coming day; and instead of the expenditure of labour on the composition of recondite literary essays, there is vigorous expression of thought in easily intelligible Chinese, and often in remarkably well-chosen English.

We suggested that perhaps the contrast was superficial, not because the differences are negligible but because it is always well to remember that the real characteristics of a race, as of an individual, are persistent. They may be modified by contacts and changing conditions; but such modifications, if deep and enduring, are always slowly developed. Dress, language and even manners may be changed, but the same temperament and bent can be discerned in spite of the very different appearances. Moreover, the limitations of the observer's understanding easily result in exaggeration of the significance of things not really characteristic. Last century mere unfamiliarity led westerners to magnify those things in Chinese life which to their eyes seemed topsyturvy. As a reaction from that tendency there may now be too great readiness to identify with our own, aspects of Chinese mentality which seem surprisingly like ours.

Yet, with some of these reservations, we may well congratulate ourselves on living in China at a time when the mentality of this nation is much more intelligible to us than it was to our predecessors, and for this advantage we are indebted in no small measure to Chinese who are interpreting their own people to us. The pages of the *RECORDER* instead of as of old being occupied chiefly with the results of the laborious researches of foreign missionaries, are now not unfrequently taken up with expositions of China by Chinese writers which help us to apprehend the mind and disposition of their nation. Probably these pages are not an equally serviceable channel for acquainting our Chinese friends with our reactions to this service which they render us, but it may not be out of place to have on record, side by side with their contributions, some of the impressions to which their contributions give rise. If those impressions are not what were intended or desired, and if our remarks in some respects appear critical and adverse, the recording of them must not be regarded as evidence of unfriendliness, but as possibly helpful to yet clearer understanding.

I.

The mind of modern China is apparently scarcely more capable of a fair and judicial estimate of the events of the last century, (the history of China's relations with western nations), than was the mind of China in the days of the Manchu Dynasty. Notwithstanding the widening of horizon which has come through more intimate knowledge of western nations, even those Chinese who have had the advantage of education abroad seem to regard the impact of western civilization upon China as having been an unwarrantable intrusion, breaking up the peace and quiet of their nation. The whole story of China's intercourse with Western nations is described by one of them in a former issue of the *RECORDER* as "full of shame for China and shamelessness for the oppress-

ors." The use of the term "oppressors" is typical, and illustrates the point to which we are calling attention. The motives of western nations throughout their intercourse with China are consistently represented by modern Chinese writers as having always been exploitation, conquest and domination, whilst China is depicted as the innocent victim of foreign avarice and cruelty; foreign trade is regarded as having bled China of her resources; foreign missions are described as a species of aggressive cultural invasion. There is no need in these pages to rebut these charges, or to point out the harm which this view does to China, but we must record our astonishment that it is perpetuated by modern educated Chinese, who fail to see that all this is a travesty of the truth and that its reiteration is a heavy charge on their country's reputation for intelligence and fairness.

When shall we have a Chinese leader, bold and true enough to tell his countrymen that the treaties and other arrangements of the last century were the best that could be done under the conditions of those times and that, on the whole, they have worked out for the benefit of Chinese as well as foreigners; that foreign trade has enriched both sides of those participating therein; that the ideas and aspirations which have made the revolution in China possible, have been learned through foreign intercourse and that therefore the reasonable Chinese attitude should be appreciation rather than hatred. Is it too much to hope that some of the Chinese writers who have contributed helpful articles to the *RECORDER* may speedily arrive at a juster view of modern Chinese history and render their fellow-countrymen the service of correcting the prevalent and, (to them as well as to us), dangerous distortion of the truth?

II.

To the mind of modern China it seems that the chief contribution which the civilization of the West can make to this nation, that which they would select as of chief value to themselves, is "Science and her hand-maid, Industry." It is to these that they attribute the wealth, power and prestige of western nations, and these must be adopted or learned by China if she hopes to coinhabit the same world.

The Chinese, we are told, have very little use for idealism or religion, for they are preëminently a practical people. This is a national characteristic of which these, their modern leaders, are most proud. We do not think it would be a misrepresentation to define "practical" (as they use the word) as meaning "contributive to economic ends." This appears to be the modern Chinese standard of value, and their one motive in applying themselves to the acquisition of science. "China cannot aspire to stand on an equal footing with them (the foreign nations) if she cannot make herself economically their equal, and China

can never be economically their equal unless she has learned the ways of science."

Philosophy, religion, morality, art and even the family relations are estimated by this "practical" standard. "All human relations are to be conducted on a basis of mutual benefit, and for the benefit of those directly or indirectly concerned. Family relation is certainly not excepted."

The purpose of this article is not to discuss or adversely criticize the view-points of the modern Chinese mind, but to elucidate some of them in order that we may understand each other. We might question whether it is a just estimate of Western nations which attributes their standing and achievements to science and industry, or even to their "morbid activity" or the acquisitiveness whereby "they take in everything from their more advanced neighbours whom they come to conquer by sheer valour." We also might question whether it is a just estimate of Chinese character which declares that they "as a people are indifferent to religion" and "absorbingly practical." We yet more emphatically might question whether it is not a lack of understanding of both 'the religious' and 'the practical' which separates them and thinks it possible to discard the former and retain the latter. But we shall do well to note carefully what the modern spokesmen for China are thinking about themselves and us. The significance of their view-point is most obvious from the fact that the only aspect of Christian missions which they appreciate is their philanthropic and educational branches. So absorbed are they in "practicability" that it does not seem to have occurred to them to ask whether these would ever have existed or be sustained without the religious motive and urge of which they are the products.

III.

A corollary to the limiting of appreciation of Christian missions to their philanthropic and educational branches, is the attitude of the modern Chinese mind towards missionary educational institutions. There is no more urgent need than for missionary educationists and Mission Boards which support educational work, to clearly understand the Chinese mind on this matter. The attitude taken is plainly and uncompromisingly this: There must be *clear-cut separation* between education and religion. Mission schools and colleges will only be permitted to continue to function, provided they are conducted as purely educational institutions, without any religious aim or motive whatever. The alternative is, not merely that they will be debarred from registration, but they will be forced to close.

We are glad to know that it is not all Chinese thinkers who are of this mind, but this is the mind of those who are shaping the educational

policy of the nation, and in a former issue of the RECORDER will be found evidence that some of our Chinese friends who do *not* desire to close the Mission schools are yet entirely in accordance with this view. We are even assured that "the Nationalist Government have the support of all educated Chinese in trying to separate education and religion."

The plea for the acquiescence of Mission schools and colleges in the complete deletion of their religious character, is put in this way: "Is there anything un-Christian in helping China to extend her educational facilities without any reference to religion?" It is even suggested that "this is a Christian duty, and will be taken by the Chinese as a purely friendly act!"

There is an argument in this appeal which at least deserves respectful consideration. It would appear to be a call to Christian Missions for a measure of disinterestedness in their service in educational work which they have not hitherto shown; a call to give help, hoping for nothing in return; a call for self-denial, for the adoption of an ideal of single-minded helpfulness, to which Christian Missions had not attained.

Strange that our "preëminently practical" Chinese friends should present to us such an idealistic plea! Stranger still that they should expect such disinterested helpfulness from those who belong to the very nations whom they regard as having been their country's oppressors!

We shall not here attempt to forecast the response or answer which Christian missions will give. We are concerned here only that the mind of modern China on this matter shall be clearly understood.

Some very obvious questions arise which we must presume our Chinese friends have already thought through, but the answers to which we have not heard. What if some Chinese parents share our conviction that the development of moral character, and not mere academic learning, is the chief aim of education; and what if some of them believe with us that religion is the root and essential prerequisite for the development of moral character? Are they to be compelled to have their children educated in institutions where there is no religious influence? Is that consistent with the enjoyment by the Chinese people of religious freedom? What if, by performing "the purely friendly act" and in enjoying "equal rating in the hearts of appreciating Chinese," Christian Missions judged themselves guilty of encouraging Chinese Nationalism in a course which is the negation of religious toleration, the betrayal of the liberty of Chinese Christian parents, and the impoverishment of education itself? What if they perceive that Mission schools and colleges having been built and established for the express purpose of providing education under definitely Christian influences, there is an ethical question involved in deleting the main purpose from those institutions and conducting them for other ends? What if to them there is a contradiction and an absurdity in carrying on their educational work under conditions which

require them to renounce the end for which they were born and the cause for which they came into the world?

We sincerely believe that the real Chinese mind is 'preëminently practical,' but we are not persuaded that the 'all-absorbing practicability' of its modern exponents is either practical or righteous.

Readjustments of Christian Educational Work in China Today in View of the Changing Social and Intellectual Conditions*

PART II

TIMOTHY TINGFANG LEW

THE most fundamental readjustment is our *conception of the college and university*. Whether it is correct or not, there is growing in the mind of the public in China a new conception of higher education, and a new attitude toward higher educational institutions. The Government has taken pains to make a distinction between the university and the college; that is, the Ta-hsueh and Hsueh-yuan, and regulations are gradually accumulating which define the function and scope of higher institutions. These technical and formal requirements we are called upon to meet on penalty of being refused registration. We are now making readjustments to these regulations, and find these requirements quite a heavy burden of responsibility. But however difficult these formal and legal requirements are, they are not nearly as difficult as the conception back of these regulations, which is more definite and exacting and which is growing in the mind of the public which is interested in education. This conception contains two fundamental elements. First, that a university is more than a place of recitations and laboratory exercises. It is a place of learning in the sense that it is a place the public can look up to for expert guidance and pronouncements on all important issues. It should occupy a place in the nation like the cortex in the human body. It does not do all the work for the nation by any means, but it should have an important share in its direction, just as the brain functions in the human body. It should be able to receive impressions, form connections and give the first impetus action. As schoolhouses where students are well taken care of, where they absorb instruction, recite their lessons and in a creditable measure prepare for actions, the Christian institutions, both universities and

*An address delivered at the opening meeting of the Third Biennial Conference of the China Association for Christian Higher Education on February 1st, 1930.

colleges, have done quite well. *In some cases they have done better than the government and private institutions whose somewhat unsteady life so far has not always been able to achieve the same success.* Christian educators have the right to be proud of their work in that respect and the public has not been slow to acknowledge their achievement. This is indicated by the increasing number of students we have and the judgments expressed directly or indirectly, publicly and in private, by educators at large. But beyond this we have very little to show. There is not a single Christian college or university that has done enough research work in more than one line of scientific, philosophical or historical endeavor to meet the new conception of Ta-hsueh.

It is true that we have had to start most of our institutions from a very humble beginning. Our resources have never been adequate for anything beyond the absolutely necessary instruction in the elementary courses of required subjects. There has never been adequate opportunity given to our staff members to do any research work, and the little that has been done was done under the most difficult circumstances. It shows tremendous possibilities but does not meet expectations. Considering the circumstances, it is not fair to expect more, and no one needs to be ashamed of his or her own lack of achievements in that direction under these limitations. But from now on the new conception of higher institutions is going to become more prevalent, and the public is going to use that as the yardstick with which to measure us. Readjustment must be made in our administration, in our budget and in our schedule, so that a Christian Ta-hsueh will be a real Ta-hsueh, a seat of learning where the nation can find expert guidance on questions that affect the life of the people. A place where not only old truths are imparted according to sound pedagogical principles and methods, but also a place where new truths are discovered. A Christian college or university professor will not be merely an "inflated high school teacher," as some one calls it, but a scholar, developed and grown mature and mellow in his work. This of course means better equipment, both in scientific apparatus and in technical libraries; it also means a smaller load of teaching hours and academic leisure and freedom to pursue research work. This means in turn *larger capital funds and annual appropriations*, and no less economical use of what we have and what we may have. This means a larger budget and endowment. Correlation and consolidation which we have been talking about for the last ten years and which we have already realized to be a virtue, is more than a virtue now. It is life and death.

The other phase of the conception of higher education which has become more pressing in the minds of the public is the *vocational aspect of higher education*. Government regulations have made specialization compulsory at the very beginning of the college career of the student,

by insistence on the division of the university into colleges and the specification of departmental majors. Such an early specialization seems to some of us rather premature and there is danger of getting special training at the expense of the so called "general culture." There is no question that such a danger exists. But the answer to this on the part of the public is quite clear. China is in desperate need of specialists, and the so called general culture is a luxury at this stage of China's struggle for a new life. We see the weakness in this argument yet we cannot deny the fact that to flood the market with an increasing number of general B.A.s and B.S.s has not only cheapened the goods, because the demands do not measure up to the supply, but also contributed to the nation's unrest by introducing into society so many "higher class" incompetents and loafers who know a bit of several things but none well enough to serve the public or to earn their own living. How acute this problem is can only be appreciated by the persons who are in close touch with our college graduates, especially of the last few years. It is true that the disturbances throughout the nation of the last few years bear the largest share of the blame, but even making a generous allowance for that, we still feel that professional training and vocational emphasis in college work are imperative.

Putting these two ideas together, you can picture for yourself what sort of place a Ta-hsueh (University) is in the minds of the growing public. A place of learning where original research along various lines is indefatigably carried on. A place where young people learn how to make themselves useful to the public and productive to the nation. Such a term as Hsueh-fu is used by the students in their reference to higher education, and a demand has been made repeatedly by students and by those who are thoughtful, earnest and diligent for a place where there is the so called "intellectual atmosphere" 學府的空氣. Not that we should make our institution less than what we have endeavored to make it, but more. Not a place merely to get credits, so many per semester, an accumulation of credits for the exchange of a diploma—a kind of general department store or an intellectual Woolworth, if you please. But a place where one will catch the enthusiasm for the search after truth, acquire the habit for independent thought, a restlessness after the solution of problems and a dissatisfaction with second hand information. Such a readjustment can not, of course, be achieved over night. It may take years. But such a readjustment must begin at once if our Christian higher institutions expect to survive in China.

The second fundamental readjustment we are called upon to make is in the conception of our place in the educational system in the nation. The position Christian educational institutions have occupied in the life of China has been the achievement of Christian workers. The history of every one of our Christian higher institutions is interesting and in-

structive. In our previous conferences we have studied the place they occupy in the Christian church and the religious life of the Christian public. But the place Christian higher educational institutions occupy in the life of the nation at large has been one of many changes. They were at first opposed, then tolerated, and permitted to grow under the protection of foreign force; then appreciated on their own merits, even admired and copied, then made the target of attack by the anti-Christian movement, and in some places objects of wanton destruction by the communists. Now they are given opportunities to become an integral part of the educational system of the nation, through registration with the government as private institutions. In this life of many vicissitudes we may say that the present period is the best period. There has been growing in the mind of the public in the last ten years a definite point of view concerning educational institutions with reference to their place in the national life. To put it very briefly and pointedly: It is generally conceded that there can be only one system of education in China, and that is a Chinese system under the supervision of the government. No other system can be or ought to be tolerated. There can be only government institutions and private institutions, but both government and private institutions should be unified under the system of government supervision and leadership. In other words, there should be no foreign institutions. If there is anything clear and definite in the minds of the educators and public at large in China today it is the idea that educational work cannot be in any way controlled by any foreigners. *This is not an anti-foreign idea.* Never has China been more ready to learn from other nations than at the present time, nor has China ever been more favorable to international cooperation in many directions. Rightly viewed, it is the most natural and most correct attitude for any normal nation to take. It recognizes our own responsibility and duty. It is one of the most hopeful signs of China's awakening. Ten years ago the public took the attitude of getting what they could from the Christian institutions and stopped at that. The government looked upon the whole enterprise as a foreign enterprise, protected under treaty rights, and respected as such, but gave it no opportunity to be admitted as a part of the educational system of the nation. Those of us who worked upon the question of registration as late as the year 1921 will recall the dignified coldness and polite indifference of the government attitude. Christian institutions were *politely* kept outside of the system. Today we are asked to come into the system under specified conditions. Some of these conditions may be regarded by some as too stringent, and by others not quite so hard. But however you look at them, this one thing is clear that *Christian institutions are now given an opportunity to become regular members of the household of the educational life of the nation.* It is significant that registered Christian institutions are no longer grouped

under the heading of "institutions founded by foreigners," the title which the former Ministry of Education in Peiping used in its regulations for registration. We are now invited to join the rest of the institutions in China under the classification of "privately established institutions." Under this heading all institutions which are not founded and supported by the government are grouped. We are therefore accorded a place with genuine Chinese institutions enjoying the same privileges under the same conditions to bear the same responsibility and, if there are any liabilities and limitations we share with other institutions on the same basis. No more, no less.

The authorities of Christian institutions are apt to overlook the significance of such a change in the midst of the many readjustments they are called upon to make at the present time. But this is something of tremendous importance. On the one hand we are given a recognized, respectable and definite place in the life of the nation. On the other hand we are called upon to hold the place thus accorded to us by our own merits and efforts. We have been looked upon as foreign institutions. We are now given an opportunity to become Chinese. This fulfils the dreams and hopes of all those who held the right conception of missionary labor in educational work in China.

Let us see what this involves. Formal registration with the government is the first step. This involves much preparation. It also requires much work after registration is completed. Annual reports, and other duties compel the institutions to express themselves more and more in Chinese, in matters which heretofore were in English or in other foreign languages. The effect of such a process in making institutions more Chinese at the present time, is perhaps felt only by the few administrative officers, especially those in the office of the president and chancellor, the registrar's office and the secretarial bureau. But it will be increasingly felt all along the line in every department of every college of the universities. Some of the registered institutions are already beginning to feel the load of work due to bilingual necessities. The time has come when every document, and every publication, to be authoritative, must be in Chinese, and every meeting of any official signification, must be conducted in Chinese. This readjustment is just the beginning and is only a part of the entire readjustment which we have to make at the present time.

The fundamental part of this readjustment in making missionary institutions into Chinese institutions is a readjustment of the relationships of the entire system of Christian educational work with the public in general. It implies several things. First of all, it implies a *clearer definition* of our motive. Christian educational work has been appreciated, but the Christian educational motive has never been adequately understood. International relationships between foreign nations and China

in the last hundred years have made it hard for the Chinese public to understand the motive of Christian work in general, and Christian education in particular. The anti-Christian movement and later the Communistic movement both have added to the confusion. From now on let us hope for a clearer atmosphere where a true understanding can be achieved. But the responsibility is not altogether that of the public. On the contrary, it is, to a large measure, ours. The realization of this implies the utilizing of every opportunity to come into closer fellowship with other private institutions and the government institutions. The old isolation within the walls of mission compounds must come to an end. The administrative officers of Christian institutions must find the time in their busy lives to come in closer contact with the authorities of other educational institutions. All the members of the staff should do the same, using such contacts as opportunities to fulfil two functions: first, to learn to know what is going on in the educational world, both in professional and general lines. And second, to do publicity work, making the work of Christian institutions and their motives better known to vast multitudes who still have very hazy ideas about Christian institutions; to correct many wrong and harmful conceptions which many of the educators and others have today about Christian institutions as the result of the anti-Christian and communistic propaganda. We should show ourselves to be what we really are. We should learn to perfect ourselves as educators of the Chinese nation and not as hired helpers of foreign corporations.

This concerns not merely our Chinese colleagues, but also our foreign colleagues in our common enterprise. It means, therefore, better facilities for our foreign colleagues to study things Chinese, to acquaint themselves with the psychology and development of thought of the intellectual class of China. The tremendous amount of latent goodwill, of enthusiasm to serve China, of willingness to help the Chinese people, on the part of missionary colleagues in Christian institutions should find a way of release, and the benefit of this should not only reach the students and their colleagues in the institution but also the growing army of educational workers in China. In short, missionary colleagues must from now on take their place in the educational and intellectual class in China, as fellow workers, and not as foreigners.

To put it pointedly once more, Christian higher institutions founded and supported by friends in foreign countries can have a place in China only as a part, an integral part, of the educational system, under the supervision of the government on the level of other private institutions. Such a place can be held only so long as they can function as Chinese institutions. The situation from now on is, that while the Chinese public is learning more and more to appreciate the privileges foreign missionaries and friends have given to China, and the tremendous amount

of financial outlay, together with the infinitely more valuable investment of goodwill and service, the missionaries who are working in Christian institutions and the Christian friends in the West who are supporting the institutions, must also learn to appreciate that it is a privilege to serve in these capacities. This may sound a little queer to some of us and yet it is a very fundamental readjustment which we are called upon to make. From the Chinese point of view which is also the point of view of every independent and self-respecting nation, to have an opportunity to determine the fate and the life of the youth of the nation is a privilege which belongs to the people itself and is granted, if at all, only to the best friends. I cannot make this point too strong, for it touches the very nerve of the present situation. Christian institutions and all those who are connected with them must take it upon themselves as their most sacred duty to promote appreciation on both sides; to promote appreciation on the part of the Chinese for the *extremely valuable and timely assistance which Christians of other lands have given to China*, and for the latter, to promote also appreciation of the privilege of so doing. Then and only then can the Christian Educational institutions in China gain the moral support of the people in the future. As we look into the future when treaty protection will be removed, the safety and prosperity of all Christian endeavor will depend upon the goodwill of the Chinese public, and this public contains many elements which we must win over. And if we look still further into the future we must have the prophetic vision that these institutions, however expensive they may be, must ultimately be supported by the Chinese public. We cannot forever look to foreign countries for support.

Furthermore, professional competition will sooner or later come in. Institutional rivalry in certain ways cannot be entirely avoided. Christian institutions, because of the very standards they have set for themselves create higher expectations, and the public will measure them by severer judgments. If the Christian institutions do not achieve success and are not up to standard they will be subjected to severe criticism, severer than that visited upon other institutions. On the other hand, if they are "too successful" they are apt to excite jealousy, and jealousy can do a great deal of mischief. I am today not talking about imagined situations. The events of the last few years have already given us evidence of unfortunate possibilities and I see no other way except a readjustment on our part in our conception of our place in the educational system, *a readjustment that does not call for compromise or yielding of any Christian principles, but rather a greater effort to live according to the fundamental principle of Christian service.*

This leads me to the third fundamental readjustment which we are called upon to make. And that is *the definition of a Christian institution.* By the regulations of government registration no private institu-

tions may have compulsory religious instruction or religious exercises. What is more, the object of an educational institution must be that of education and not religion. I am not taking your time this morning to review once more the long discussions and animated debates on this very floor during the last Biennial Conference and the years between. Nor do I wish to make any attempt to justify or criticize the different stands members of the association have taken throughout these four years of discussion. Still less do I wish to express either regret or satisfaction, in regard to any phase of the development. I am primarily interested in the second phase of this whole question. The first phase has worked out as some of us saw that it would, several years ago. The second phase of the question is how to preserve the Christian character of our institutions in the conditions under which we have to work. And more than that, the question not only is to preserve our Christian character but also to make our Christian influence felt. To begin with, we must see very clearly for ourselves that the entire Chinese educational public and the intellectual class in general have committed and are continually committing themselves to the principle of the rigid separation of education from religion. Even the most liberal-minded and even the religiously inclined people throughout the country are taking up this view. Sometimes I have found that argument is absolutely futile at this point, and I see clearly that *the value of religion in education can only be appreciated by genuinely religious people*. We have, therefore, the burden of proof as Christian educators in Christian institutions to show to the whole nation that religion is valuable. And *this to many clearly cannot be done by compulsory requirements of any kind*. It can only be made clear to them through our lives. The Christian institution can only preserve its Christian character by the Christian living of the Christian within and without the institution.

Here we are called upon to make a very difficult yet very natural readjustment. I wish I could make it clear as I see it. Formerly our conception of a Christian institution was a place to convert non-Christians to Christianity. We also had the idea that religious observances, the study of the Scriptures and religious subjects represent results along this line. But many of us who have faced the problems of today seriously find that none of these necessarily tell the tale.

A few weeks ago an article appeared in one of the student publications of one of our Christian institutions, in which the writer pointed out that there are three classes of people who call themselves Christian: first, those who deceive themselves and deceive others; second, those who deceive only themselves; and third, those who earnestly seek a way of life through Christianity. And the writer tried to talk only to the third group and show them that it is a blind alley so far "as the way of life" is concerned. And he dealt with the problem of the Christian purpose

of a Christian institution, though naively and ignorantly at certain points, yet as a whole, very intelligently and poignantly. He concluded his article with a challenge for an answer but warned anyone who wished to answer him not to preach any sermon to him because he has been a preacher himself for a number of years, in and out of schools, in his secondary school life and before he came to College! This kind of thinking is becoming prevalent among thoughtful students. What is our answer?

Just as the writer of this article requested, I am not attempting to preach a sermon, but I do venture to suggest a few simple directions as points of discussion. The first thought: I believe that both we who are working in the Christian institutions and those who in the West are supporting Christian institutions in China, need to readjust our thinking concerning the relationship between education and Christian work. Education conducted under Christian auspices in a Christian atmosphere by Christian people with or without the cooperation of non-Christians, performed in a Christian spirit, is itself a *bona fide* form of Christian work. Good education contributes to Christian life. Good education conducted by Christian people with a Christian motive, though it may not assume a religious form, is itself as genuinely Christian missionary work as is any other form, for after all, this is life, and *life speaks more eloquently than any sermon*. But note the terms "religious atmosphere," "Christian motive" and "Christian way." The intellectual and social changes in China of recent days have all pointed in this direction. The thoroughness of work, high quality, faithful service, intellectual honesty, professional ethics, personal devotion to truth and to students, all these are in different degrees, within the reach of every one. To meet these standards is the first and most fundamental requirement for every member of staff of a Christian higher institution. Religious exercises, worship and devotion, the study of religion in classes, all these and many other performances are means, not ends, and only so far as the students see the results of the benefits which we claim to be derived from religious practices and declarations of faith, can they be convinced and won over to join with us in our profession of faith and our practices of a formal religious life. Because in the past we too much identified religious practices as religious life itself, there is an imminent danger now. In our new situation we are apt to lose the latter because we have to modify the former. A genuinely good teacher who faithfully keeps up intellectually with his subject, is devoted to it and teaches it well, and knows how to be friends with the students, can do more to lead students to religion than anyone else. This does not mean we should be lax in our religious practices, but it means that we should put the religious spirit into our intellectual work and practice our faith in our living.

In this connection there is also another minor point I wish to mention. Many of us are apt to compare statistically the number of Christian students of each institution. The implication is that the Christian institution should have a large percentage of Christian students. If such percentages represent the result of Christian efforts to get non-Christian students to become Christians, well and good. But, as we all know, such figures are often misleading. Of course we do wish our Christian institutions to serve our Christian constituency. We rejoice in having the opportunity to serve the students from Christian homes and the products of Christian secondary schools. But such a desire must not mislead us into a preference to have more Christian students come to our Christian higher institutions than non-Christians. On the contrary, I believe if more of the product of the Christian secondary schools and Christian students from Christian homes should go to government or non-Christian private institutions it would not be a bad thing. Also if more students from non-Christian secondary institutions and from non-Christian homes should come to our Christian higher institutions, that would not be a bad thing either. In the former case it would depend upon whether the Christian church is awakened to the opportunity of meeting the religious needs of the students in government institutions. We have found that wherever such work is adequately done the results are very rewarding. In the latter case does it not give us a splendid opportunity to bring these non-Christians into contact with our religion? I believe, therefore, we should not judge a Christian higher institution by the percentage of Christian enrollment, but rather judge by the effect of the four years training upon the life of the students, Christian and non-Christian alike.

All I have said thus far means not to let down in our Christian witness, whether as a body of Christians connected with Christian institutions or as individuals. On all occasions we must take our stand. For although the anti-Christian movement which began in 1922 seems to have spent its force and the nation does not countenance communism, yet the opposition to Christianity is by no means a past issue. On the contrary we shall constantly meet it in our educational circles. At present it takes two forms; the open and the insidious. The former is taking place wherever the government is not taking a stern attitude. The latter is going on all the time. It takes the form of attack which seems to be unrelated to anything anti-Christian. It is an attack upon Christianity and the Christian character of educational work in an unrelated and indirect way. These are often very subtle but very effective. We have found the only remedy for both the open and the insidious attack, a united front and a firm stand taken by Christians.

Religious education and the problems of the religious life of the student and of the faculty are still the most important problems before

such a body as this. They are as important as they were at the last biennial conference. Readjustments in these two problems in the light of the social and intellectual changes in China are as urgent today as ever.

The Magna Charta of Christian Education

An Encyclical of Pope Pius XI of World-Wide Interest Among Educationalists

PART II

PASCHAL M. D'ELIA, S. J., Siccawei, Shanghai

I. ALL THE RIGHTS TO BE HARMONIOUSLY COMBINED.

SINCE education belongs in due proportion to the individual and to the threefold society, the Church, the Family, and the State, a well-ordered harmony should reign among them.

A priori this harmony must be possible. All these rights have for Author, One and the Same God, Who cannot contradict Himself. Nor can they conflict because they do not belong to the same order, the Church owing her rights to the supernatural order, while the individual, the family and the State owe theirs to the natural order. The reason is evident. The supernatural order far from destroying the natural order, elevates and perfects it, each affording mutual aid to the other.

Moreover experience shows that this harmony may and should exist.

The Church and the individual. Let it be clearly understood that "not only is it impossible for faith and reason to be at variance with each other," but that "they are, on the contrary, of mutual help." Reason establishes the foundations of faith, while faith frees reason from error. The Church far from hindering science, scientific methods, scientific researches, in a word, the individual's just freedom in things scientific and also in things didactic, fosters and promotes them in many efficacious ways. She only takes every precaution to prevent the scientific man from falling into error by opposition to revealed truth, or from overstepping his proper scientific limits to invade the domain of faith. In this she is not a hindrance to science but an efficacious benefactress. And indeed the facts speak plainly enough for themselves. "Our Catholic institutions, whatever their grade in the educational and scientific world, have no need of apology. The esteem they enjoy, the praise they receive, the learned works which they promote and produce in such abundance, and above all, the men, fully and splendidly equipped,

whom they provide for the magistracy, for the professions, for the teaching career, in fact for every walk of life, more than sufficiently testify in their favour."

The Church and the Family. History, particularly in modern times, shows magnificently that whenever the State violated the educational rights of the family, the Church did not hesitate to protect and defend them. The harmony which reigns between the Church and the family is eloquently proved by the confidence that parents, Catholic as well as non-Catholic, have in Catholic schools. "From the earliest days of Christianity down to our own times, fathers and mothers, even those of little or no faith," guided by the paternal instinct given by God, "have been sending or bringing their children in millions to institutions of education under the direction of the Church." In turning thus with confidence to the Church, parents were certain to find in her the protection of their own rights. The Church in fact is so jealous of the family's inviolable right to educate the children, that, although she reminds parents of their duty to have all Catholic-born children baptized and brought up as Christians, she never consents to baptize the children of infidels or provide for their education against the will of the parents, till such time as the children can choose for themselves and freely embrace the faith.

The Church and the State. The fact that both the Church and the State are perfect societies, and supreme each one in its own domain, and that each has its own fixed boundaries determined by the proximate end of each, makes us understand that a well-ordered harmony should also reign between them. Not without reason may this mutual agreement be compared to the union of body and soul in man. In fact "everything in human affairs that is in any way sacred, or has reference to the salvation of souls and the worship of God, whether by its nature or by its end, is subject to the jurisdiction and discipline of the Church. Whatever else is comprised in the civil and political order, rightly comes under the authority of the State." To say that the educational right of the State is absolutely independent from any other power, would be extremely harmful to the proper training of youth, and disastrous to civil society and to the well-being of mankind. Nor does this maternal supervision of the Church interfere in the least with the regulations of the State, "because the Church in her motherly prudence is not unwilling that her schools and institutions for the education of the laity be in keeping with the legitimate dispositions of civil authority; she is in every way ready to cooperate with this authority and to make provision for a mutual understanding, should difficulties arise."

Let us then conclude. This work of the Church in every branch of learning, this watchfulness of hers over the children to protect them from all kinds of doctrinal and moral evil, not only does not conflict

with any other educational right, but cannot but confer the most valuable assistance for the well-being of individuals, of families, and of the State.

II. WHAT IS THE SUBJECT OF EDUCATION?

The subject of Christian education is man, whole and entire, with all his faculties natural and supernatural, man fallen from the state of innocence and redeemed by Christ, man still subject to the effects of original sin, the chief of which are weakness of will and disorderly inclinations. These inclinations should be corrected, while good tendencies should be encouraged and regulated from tender childhood. Above all the mind must be enlightened and the will strengthened by supernatural truth and by efficacious means of grace, viz., the Sacraments. That is precisely the work of Christian education.

Hence every educational method or system founded wholly or in part on the denial or forgetfulness of original sin and of grace, is false and unsound.

Such is *naturalism*, viz., those modern systems which appeal to a pretended self-government and unrestrained freedom on the part of the child and which diminish or suppress the authority and action of the teacher, attributing to the child an exclusive primacy of initiative and an activity independent of any law, natural or divine, in the work of his education. The same methods pretend to submit to natural experiment things of the supernatural order, such as vocation and the secret working of grace. "These innovators are wont to refer contemptuously to Christian education as "heteronomous," "passive," "obsolete," because founded upon the authority of God and His holy law." These would-be educators are miserably deluded in their claim to emancipate the child, while in fact they make him the slave of his pride and passions.

Such is also the so-called "*sex-education*." Some educators pretend to forearm youth against the dangers of the flesh by a foolhardy initiation and precautionary instruction for all indiscriminately, even in public, and worse still, by exposing them to the occasions.—These persons grievously err in refusing to recognize the inborn weakness of nature, the law of the flesh, and the facts of experience from which it is clear that evil practices are the effect of weakness of will exposed to dangerous occasions and unsupported by grace. In this delicate matter, if, all things considered, some private instruction is found necessary and opportune, it should be imparted with precaution by those who have from God the mission and grace to teach.

Such is finally the method of "*co-education*." God has ordained and disposed perfect union of the sexes only in matrimony, and, with varying degrees of contact, in the family and in society. Since man and woman are quite different in organism, in temperament, in abilities,

since they are destined by the Creator to complement each other, precisely because of their differences, these differences ought to be maintained and encouraged during the years of formation, with the necessary distinction and corresponding separation, according to age and circumstances of time and place. These principles must be applied to all schools, particularly during adolescence and in gymnastic exercises, where special care must be had of Christian modesty in young women and girls, "which is so gravely impaired by any kind of exhibition in public."

III. WHAT SHOULD BE THE ENVIRONMENT OF EDUCATION?

In order to obtain perfect education, it is of the utmost importance to see that the environment correspond to the proposed end.

The first necessary element of this environment is the *Christian home*. That education, as a rule, will be more effective and lasting which is received in a well ordered Christian family, where good example is constantly given by the parents and by all the members of the household. But alas! family education today is lamentably declining. Many parents have little or no preparation for the fundamental and grave duty of educating their children. Moreover, children are more and more frequently sent away from home in their tenderest years. The pastors of souls therefore "by every means in their power, by instructions and catechism, by word of mouth and written articles widely distributed" must warn Christian parents of their grave responsibilities with regard to the religious, moral and civil training of their children, and help them theoretically and practically to fulfill their duty.

The second element of educational environment is the *church*. This embraces the Sacraments, the liturgy, so wonderfully instructive, the material fabric and the art of the churches, all the associations and institutions of whatever kind established for the training of youth in Christian piety, including the literature, the sciences, recreation meetings and physical culture.

The third element which together with the family and the church constitutes, as it were, one and the same temple of Christian education is the *school*. In order to attain its purpose, it should not be in opposition to, but rather in positive accord with the preceding two elements. Therefore the "neutral" or "lay" school, from which religion is excluded, is contrary to the fundamental principle of education. Nor can Catholics admit either "mixed" schools, those, namely, which are open to Catholics and non-Catholics alike, or "unique" schools, in which the students are provided with separate religious instruction, but receive other lessons in common with non-Catholic pupils from non-Catholic teachers. A school worthy of its name should be thoroughly Catholic: all the teaching and the whole organization, its teachers, syllabus and text-books in every

grade of school, should be regulated by the Christian spirit, under the maternal supervision of the Church. In countries of mixed creeds, it is the duty of the State to leave free scope to the initiative of the Church and the family, and to give to them financial assistance, as is required by distributive justice; this is actually practiced in some countries. If this financial help is refused, the State should at least not oppose the right of Catholics to defend and support their own schools at their own expense. Should the school be organized according to the above principles, then it would be easy enough to bring into full conformity with the Catholic faith what is taught in literature, in the study of the vernacular and of the classics, in the sciences, and above all in philosophy on which depends in great part the right orientation of the other branches of learning. But perfect schools are the result not so much of good methods as of good teachers, who possess the intellectual and moral equipment required by their most important duty, and who have sincerely at heart the good of family and country. Let us pray the Lord of the harvest to send many such workers into the field of education!

The last element of educational environment is the society in which youth must live, viz., the *world*. Occasions of evil should be removed and facilities for good should be provided. A careful vigilance is therefore necessary especially in the matter of impious and immoral books, cinema and radio. Let good literature be widely circulated and instructive theatres and cinemas, where virtue has nothing to suffer and much to gain, be earnestly promoted.

IV. WHAT SHOULD BE THE END OF CHRISTIAN EDUCATION?

The proper end of Christian education is to form the true and perfect Christian living of the supernatural life of Christ and displaying it in one's actions. "For precisely this reason, Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social, not with a view of reducing it in any way, but in order to elevate, regulate and perfect it, in accordance with the example and the teaching of Christ." The true Christian does not renounce the activities of this life, he does not stunt his natural faculties, but develops and perfects them. He judges and acts constantly in accordance with right reason illuminated by the supernatural light.

The purpose of Christian education has been perfectly realized by the numerous Saints, whom the Church, and she alone, produces, and who have been the greatest benefactors of society and the most active workers of true civilization and progress up to the present day. "Indeed, the Saints have ever been, are, and ever will be the perfect models for every class and profession, for every state and condition of life, from the uncultured peasant to the master of sciences and letters, from the

humble artisan to the commander of armies, from the father of a family to the ruler of peoples and nations, from simple maidens and matrons of the domestic hearth to queens and empresses." Let us look at the immense work accomplished even for the temporal welfare of mankind by the Catholic Missionaries who have brought the benefits of civilization together with the light of faith. Let us look at the innumerable social, charitable and educational institutions founded by the Saints "in aid of families and for the inestimable advantage of nations."

Above all Christ remains the Great Master and Model of education, "By His example He is the universal model accessible to all, especially to the young in the period of His hidden life, a life of labour and obedience, adorned with all virtues, personal, domestic and social, before God and men."

CONCLUSION.

All this array of priceless educational treasures is so truly a property of the Church as to form her very substance since she is the spotless spouse of Christ and consequently the most admirable mother and the most perfect teacher of Christian education. This thought inspired the great genius of St. Augustine with accents of tenderest love for so glorious a mother: "O Catholic Church, the most true mother of Christians! Childlike thou art in moulding the child, strong with the young man, gentle with the aged, dealing with each according to his needs of mind and of body. Thou dost subject child to parent, and settest parent over child. Thou unitest citizen to citizen, nation to nation, yea all men, in a union of brotherhood. Thou teachest kings to care for their people, and biddest people to be subject to their kings. Thou teachest assiduously to whom honour is due, to whom love, to whom reverence, to whom fear, to whom comfort, to whom rebuke, to whom punishment, showing us that charity is due to all and offence to none."

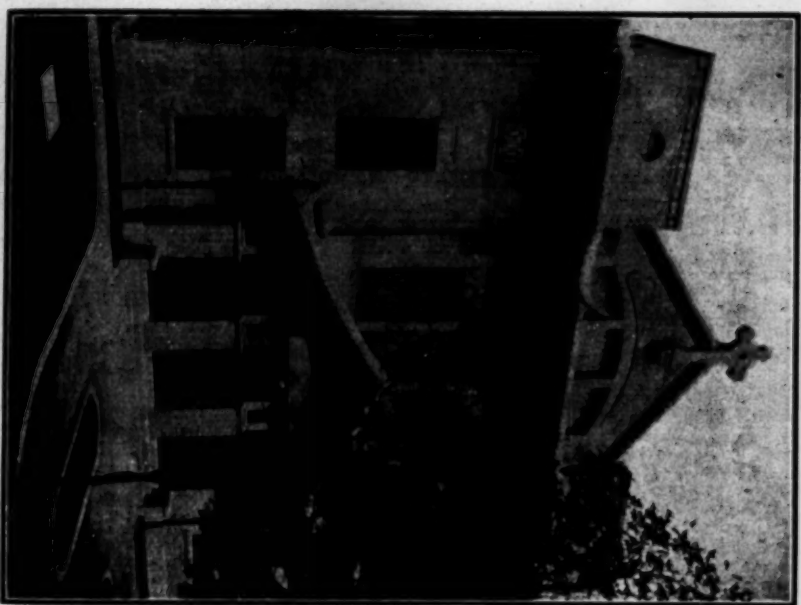
A Catholic Reply

Is the Catholic Church Infallible?

PASCHAL M. D'ELIA, S. J.

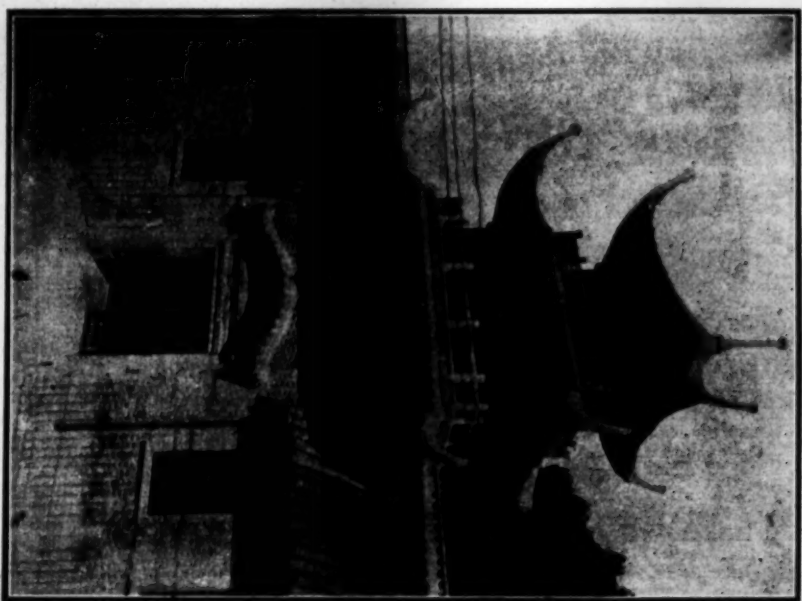
THE August number of the RECORDER contained the first installment of an article on Pope Pius XI's Encyclical on Christian Education which we had written at the earnest request of the editor of the Review. Our article was introduced by some editorial remarks to be found on pp. 473-475 of the same number.

While we gratefully note the editor's high appreciation of the Encyclical, we cannot but take exception to his criticism of Church infallibility.

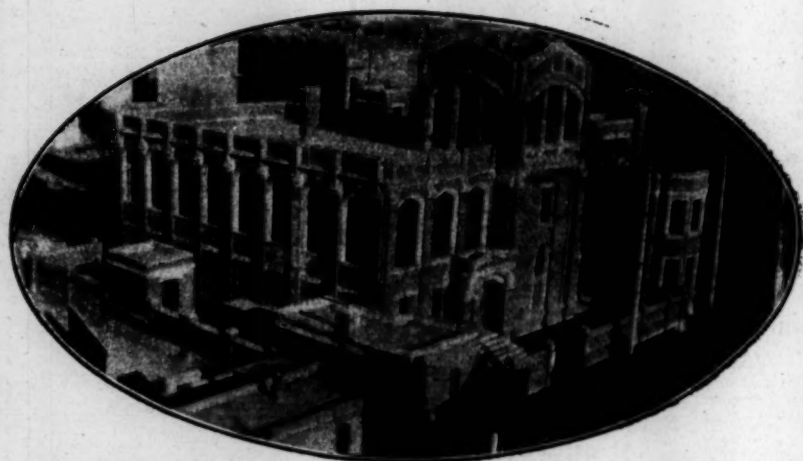
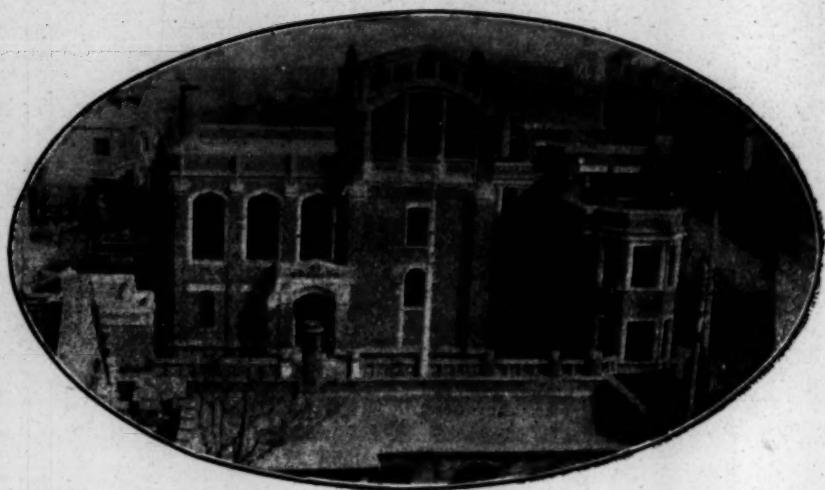


CHANG MEMORIAL CHURCH, HANGCHOW.

Photos by R. F. Fitch.



BELL TOWER ENTRANCE TO CHANG MEMORIAL CHURCH.



Photos by A. P. Culler.

TAKU ROAD CHURCH, TIENSIN.

"As Protestant" he wanted to protest against the Papal statement that God by special privilege granted His Church immunity from error.

It is with deep and sincere regret that we read that editorial and that we feel obliged to answer it, not in any spirit of controversy but with the avowed aim of making clear the standing of the Catholic Church on this most important subject. As a proof of the sincerity of our regret, we wish to state from the very beginning that, should this our "Catholic Reply" provoke a "Protestant Reply"—whatever it may be—nothing but silence will be opposed by us, as this is no place to carry on such a controversy.

The editorial statement reads: "The Church of Rome claims to be inerrant."

This sentence calls in passing for a redressing of terms.

Fair-spoken people in serious discussion are extremely careful to call things and institutions by their proper names rather than by what sounds like a nickname, even, as it is in this case, apart from any ill intention. Now the Church to whom reference is made in the aforesaid statement has an inalienable and incommunicable name, a name of her own, a proper name, different from the one given here, "the Church of Rome." That other churches founded by men are called after the name of their founders or of the place where they sprang up, we can easily understand. But the Church founded by Christ cannot be the church of a class of men nor of a particular place, even if it were of Rome. She transcends all racial and national boundaries: she is supernational: in a word, she is *Catholic*. This and no other is her proper name. We all know the old saying of St. Pacianus (+ 390 A.D.): "Christian is my name, and Catholic my surname; therefore what distinguishes our people from heretics is this appellation Catholic."¹ Twelve centuries before Luther and the beginning of Protestantism St. Augustine already remarked: "Our Church is called Catholic, not only by her children but even by her enemies. Whether they wish or not, heretics and schismatics call the Catholic Church in no other way than Catholic, whenever they speak not between themselves but with outside people."² Let us then restore to that Church her proper name and call her "the Catholic Church" instead of calling her "the Church of Rome."

When we are told that the Catholic Church "claims to be inerrant," the word "inerrant" is taken by the author as a synonymous for "infallible." Now "infallibility" means more than "inerrancy." "Inerrancy" is exemption from actual error, while "infallibility" is exemption from the very possibility of error. We are all inerrant when we ascertain objective truth, but for all that we are not infallible, for we remain liable to error. Theologically speaking, infallibility denotes the

(1) Migne, *Patrologia Latina*, XIII, 1055.

(2) *Ibid.* I. c. XXXIV, 128.

special supernatural prerogative by which the Church of Christ is by a special divine assistance preserved from liability to error in her definitive teaching regarding matters of faith or morals.

So much for the propriety of terms.

As for the subject under discussion, our opponent believes that no church—invisible (if such a thing could be) as well as visible, Protestant as well as Catholic—is infallible. The most that he would grant is that they are “divinely inspired in their search for higher truth.” His statement is based on the ground that no church is “a divine incarnation,” none has the “divine pleroma,” and therefore that all have to kneel down and repeat, “God, be merciful to me, a sinner,” and consequently all “have in their functioning a certain measure of error.” The editorial reads: “If God in His goodness and in order to furnish infallible guidance to needy humanity can preserve fallible instruments from theological error, how is it that He does not preserve them from sin? Surely if infallible guidance is to be given to the human race, it is as essential that the human guides which He has chosen should be preserved from sin as well as from error.” Reduced to a syllogistic form the argument amounts to this:

He who is not impeccable cannot be infallible;

But no church is impeccable;

Therefore no church can be infallible.

That the Church is not a “divine incarnation,” and that she has not the “divine pleroma,” we fully admit. In fact, unless the expression is taken in a metaphorical sense, we fail to see, how, theologically speaking, human personalities, as are the numberless members of the Church, could become a divine incarnation, namely a divine Person, and still keep their human personality. We also admit that, outside of Jesus, the spotless Lamb, and of Mary, His Immaculate Mother, nobody is impeccable. We are as aware as the editor that “it is easy to show through the facts of history that our leaders and representatives in their individual and official lives have committed (sometimes) acts that were equivalent to laying afresh a crown of thorns upon the head of the Saviour.”

But all that is beside the question of Church infallibility. From the very nature of the case a distinction must be made between impeccability and infallibility. The first is an essentially incommunicable gift given for the *personal* benefit of the subject to whom it is bestowed. The second on the contrary is a *social* gift granted to the Church for the benefit of mankind, in order to make our faith in invisible things absolutely unshakable and make us unmistakably sure of the way which alone leads to salvation. We are asked: Why God gave to our guides infallibility and not impeccability? Because the first is necessary to the Church—a living society—but not the second in order to fulfill her

social duty of guiding us to Heaven. It is not true that impeccability is "as essential" to our guides as infallibility. For example the signposts show the way to the traveller but they never reach the goal. No one will seriously contend that if Christ had made the Pope impeccable as well as infallible, He would thereby have provided for the guidance of humanity to salvation, any more efficiently than He has actually done. In the proposed syllogism therefore we regret to deny the major. It is false that he who is not impeccable cannot be infallible. If God bestowed the gift of prophecy on Caiphas who condemned Christ, surely He may bestow the lesser gift of infallibility even on sinful human instruments.

Having cleared the way by this twofold distinction between "inerrancy" and "infallibility" and between "infallibility" and "impeccability," we may now be better prepared to understand the claim to infallibility on the part of the Catholic Church.

Before the question of infallibility arises, it is assumed:

(a) That Christ founded His Church as a visible and perfect society;

(b) That He intended her to be absolutely universal and imposed upon all men a solemn and serious obligation actually to belong to her, unless excused by inculpable ignorance;

(c) That He wanted His Church to be One, with a visible corporate unity of faith and government;

(d) That in order to secure this unity He bestowed on His Apostles and on their legitimate successors in the hierarchy—and on them exclusively—the plenitude of teaching and governing with which He wished His Church to be endowed.

Such a Church has to be infallible.

Proofs from Scripture—the only ones acceptable to our writer—abound.

We read in Matt. XXVIII, 18-20, and in Mark XVI, 15-16, that Jesus addressing His Apostles said: "All power is given to me in heaven and in earth. Going therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days, even to the consummation of the world. . . He that believeth and is baptized shall be saved; but he that believeth not shall be condemned." If Christ delivered a definite body of revealed truth to be taught to all men in all ages, to be accepted also by them under pain of eternal damnation, most certainly He had to see to it that no change or corruption would be made in His teaching by the human voice of His Church. This is tantamount to saying that He wanted her throughout the changeable ages to speak infallibly to every generation on any question that may arise concerning His teaching. If the

Church of Christ is not infallible, then she is doomed and doomed for ever.

We read in Matt. XVI, 18, that Christ said to Peter: "Thou art *Kepha* (Peter) and upon this *kepha* (rock) I will build my Church and the gates of hell shall not prevail against her." If Peter, and any successor of Peter, is the rock foundation and the source of the Church's indefectibility, he must by virtue of his office be also an organ of doctrinal infallibility, otherwise the gates of hell would eventually prevail.

We read in Luke XXII, 31-32: "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and thou, being once converted, confirm thy brethren." Could Peter, a *sinner*, confirm his brethren in his indefectible faith, if he himself could err?

We read in John XXI, 15-17, that Jesus said to Peter: "Feed my lambs....Feed my lambs....Feed my sheep." Here the complete and supreme charge of the whole of Christ's flock is given to Peter and his successors and in this undoubtedly is comprised supreme doctrinal authority, which is inefficient unless it is infallible.

In the midst of so many "children, tossed to and fro, and carried about with every wind of doctrine" (Eph. IV, 14), it is particularly refreshing to us, children of the Catholic Church, to meditate on the following luminous teaching of more than 500 Bishops of the Vatican Council. "We teach, said the Fathers, and define as a divine revealed dogma that the Roman Pontiff, when he speaks *ex cathedra*—that is, when in the exercise of his office as pastor and teacher of all Christians, he defines, by virtue of his supreme Apostolic authority, a doctrine of faith or morals to be held by the whole Church—is, by reason of the divine assistance promised to him in Blessed Peter, possessed of the infallibility with which the divine Redeemer wished His Church to be endowed in defining doctrines of faith and morals."

An Analytical Study of Hu Shih's Attitude Toward the General Problem in China

CHESTER S. MIAO

The Background.

DR. Hu Shih (胡適) is a native of Anhwei province. His other name is Shih Chih (適之). Both names indicate clearly that he has been profoundly influenced by Darwin's famous statement, "survival of the fittest" (適者生存). Shih (適) in Chinese means "the fittest." Dr. Hu went to America studying agriculture. In learning how to sort apples, he soon found out that he was not fitted to study this line of subjects. So he quitted the agricultural

course at Michigan and went to Columbia, pursuing philosophy under Prof. John Dewey. After his return to China, he taught at the old Peking University and started the famous "New culture" and vernacular language movements. Since his return from the West on his second trip 1927-1928, he has settled down in Shanghai and devoted most of his time to writing. He and several of his friends have formed a group which is known as "the New Moon." This group meets frequently to study and discuss freely the problems of China. Dr. Hu's article "Which Road Shall We Take?" was first read, discussed and criticized in the "New Moon" group.

Dr. Hu's Diagnosis.

China has been ill. Everybody can tell that. But what is her real trouble? Here different physicians have given different diagnoses. The Kuomintang tells us that China has suffered from lack of freedom and equality among the nations. The Young China Party (Kuo Chia Chu I Pai) declares that China has suffered from lack of proper standing among the nations. The Chinese Communist Party says that China has suffered from exploitation by capitalists. Then comes Dr. Hu Shih. He examines the patient and points out that China's real troubles are not due to imperialism and capitalism. In the first place, he says that China has no capitalist class. She has only a few fairly well-to-do people. They can not do China much harm. In the second place, he questions, "Why has imperialism not done any injury to America or Japan? Why has it chosen China for exploitation?"

Dr. Hu Shih tells us then, that China's real enemies are neither imperialism nor capitalism but poverty, disease, ignorance, corruption and civil war. Ninety-five per cent of her population are below the poverty line. Plagues, unscientific medical practices and poor public sanitation have increased the death rate of her population. The ignorance of her people has weakened their earning power and political power, has made them incapable of fighting against poverty, famine and disease, and has allowed the country to be misruled by a few militarists and politicians. Bribery among the government officials and squeeze among the compradores and house servants are but different expressions of the same evil that has affected her whole social order. Civil wars since 1911 have made the country poorer, life less safe, livelihood less stable, the officials more corrupt, and education more bankrupt. It is these five devils that have devastated China. It is these five devils that have weakened her power of resistance. It is these five devils that have made her an easy prey of imperialism.

Dr. Hu's Utopia.

Since poverty, disease, ignorance, corruption and civil war are the real enemies of China, they should therefore be destroyed. But Dr.

Hu's program does not stop here. He wants not only to tear down the obstacles but also to build up a new China. His picture of a new China is of a nation that is peaceful, well-governed, generally prosperous, civilized, modern and unified.

By "peaceful and well-governed," he means long periods of peace, good laws and government and proper health administration. By "generally prosperous," he means stable livelihood, developed industry and commerce, safe and convenient systems of communication and transportation, a fair economic system and public relief work. By "civilized," he means universal and free education, advanced university education, and a proper elevation and distribution in the other phases of cultural life. By "modern," he means all those political, judicial, economic, educational, sanitary, scientific and cultural institutions and equipments that shall meet the demands of modern life.

Dr. Hu's Road to Utopia.

Dr. Hu does not believe in taking the natural evolutionary road to build up a new China. In the first place, he believes that the natural evolutionary process is always very slow and wasteful. Also it is always blind and unconscious. It often retains many historical forces and institutions which have long lost their functional usefulness.

Dr. Hu does not believe in taking the military road to build up a new nation. He thinks that military forces are also blind and that one blind force can not oust or replace another. Such forces can only lead China to endless, meaningless wars in which defeated soldiers become bandits, bandit chiefs achieve high military honors, and war and banditry conspire to drive people into banditry or further misery.

Dr. Hu does not believe in taking the propaganda road to build up an ideal order. He thinks the propaganda method is also blind, for the slogans and posters professional propagandists use may sound like magic but are really empty and abstract words. Like the Taoist priest who claims to be able to catch the evil spirits, the propagandist can only catch the invisible spirits but can not cure the real disease.

The road Dr. Hu proposes to take is that of a consciously directed revolution. In taking this road, we are required to do several things. First, we must clearly identify our real problems. Secondly, we must clearly define our real problems. Thirdly, we must concentrate our energy and intelligence in solving the real problems. Here the most important thing—yes, the omnipotent thing if you please—is Intelligence. Here the problems are not to be solved in a wholesale fashion but by piece-meal. This is the road Dr. Hu proposes to take for building up a new China.

Jesus as I Know Him

CHAPTER VIII

THE CHRIST OF THE CHINESE ROAD

K. S. WANG

(B) **A**S citizens of China, we must never forget and forsake the religious heritage that has come down to us from our past. I always think that if we lightly accept Christianity without first making an attempt to study the beauties of the religions of our land, we can hardly hope to avoid criticism by others for our modernistic and superficial tendencies. Anyone who is not well acquainted with the essence of other religions and who boldly assumes the office of a preacher of Christianity in China will accomplish very little. Although each religion has its special feature which distinguishes itself from other religions, yet there must be points of similarity between them as they are all called religion. The more diligently we compare them the more distinctly they will stand out. Some people are of the opinion that they cannot understand Christianity thoroughly if they do not study other religions for the reason that there is one inseparable Truth in the Universe. When I recall the days I spent together with a learned Christian teacher who is a student of comparative religion and who taught me to understand Christianity, I confess that I might not have become a Christian since then had I not met such a sympathetic teacher. Even after I became a Christian, I was dissatisfied with the existing Christian Churches at times although I never have felt any rebellious attitude toward Jesus. For a time I entirely devoted my time to the study and practice of Buddhism. As I recall, the most ennobling religious experiences I ever had was when I lived for several months in certain Buddhist temples on mountain tops surrounded by the sea.

I feel that a religion which is worthy of acceptance should have enough other-worldliness to balance its worldly enthusiasm. In other words, if it cannot transcend life, it cannot guide life. Religion is not merely a strong stimulant; it should also have a cooling and quieting effect. Whenever I study Buddhist classics, practise quiet sitting, or visit Buddhist sacred spots, I always seem to possess a sense of solitariness, of enlightenment. This kind of inner experience cannot be got from current Christianity and sometimes I even get the opposite kind of experience. Perhaps Christianity has not penetrated into the thought and life of the Chinese so as to form a spiritual unity with the believers and for this reason we frequently see misfits here and there.

Does it mean, then, that the Jesus of the Chinese road cannot make any special contribution? No, we need the Religion of Jesus Christ to supplement and perfect the Chinese religious or cultural heritage. We frequently hear great scholars in China like Dr. Hu Suh and Dr. Tsai Yuan Pei remark that the Chinese people have shown genuine interest in philosophy, literature and art, but they seldom pay much heed to religion. According to their opinion, the lack of the people's interest in religion may account for the fact that we seldom find in Chinese history a religious movement carried on on a large scale, and also for the fact that the Chinese intelligentsia of every dynasty have shown their hostile and iconoclastic attitude toward all religions.

Because of the esteemed opinion as expressed by these learned scholars of the land, I feel that the contribution which the Jesus of the Chinese road can best make is in the field of religion. Let me enumerate my reasons:—

(1) The religions of the Chinese people generally put too much emphasis on ethics and metaphysics, and sometimes are too much mixed with mythological and superstitious elements. Thus they need a simplified, commonplace and practical conception of religion, full of vitality, such as revealed by Jesus Christ.

(2) The religions of China, in their daily application, in their struggle for spiritual life, and in their reconstruction of social life, are really not as relevant, practical, full of life and influence as is the Religion of Jesus Christ.

(3) The Religion of Jesus, after having been refined and cultivated by the Greek, Roman, and European civilizations, can truly represent the crystallization of the Western spirit, morality and civilization. As this is the time for the scholars of the world to create a new civilization out of the civilizations of the East and West, the Religion of Jesus really occupies a very important position. For the Jesus Christ in whom we believe, is not only a great historical personage, deserving admiration of each succeeding generation, his spirit and character have made a deep impression on his believers in their spiritual experience, and he has become their eternal light, their staff of life, and their king of truth. He is the source of our spiritual up-lift and full-grown life, and from him we have received the power to exalt ourselves, the incentive to work hard and struggle, and the achievement of great, self-sacrificing personalities. In a word, he alone can give us a harmonious and victorious life, and by believing in him and obeying him, we may get a sufficient amount of peace and happiness in the midst of a sorrowful, suffering and distressful life, and also we may make an excellent and useful contribution to society and humanity. To us, he is not an abstract, metaphysical, unfathomable principle of profundity; he is the life, the truth, and the way as the necessary part of our daily need and living.

(C) From the above two lines of thought, we may venture to suggest the following contributions which the Jesus of the Chinese road can best make:—

(1) We may get a healthy, noble and vital conception of the universe and of life from an appreciative study and personal following of the life and spirit of Jesus. Nowadays in China, there is confusion of thought. Many people, because of the influence of materialistic philosophy, regard the cosmic reality as "something veiled or unknown" and they think of human life and its meaning as "mechanistic and accidental" or "play and amusement." They hardly know that the life of a man is the object of his belief in embryo. If they form such a conception of the universe and of life, how can they avoid augmenting the present chaos and causing the whole population of the country to sink into gloomy, dismal and wicked depths? How wonderful it is that we have the profound gospel of Jesus to inspire China in this time of crisis! His word and conduct can convince his believers to reject the materialistic conception of the universe and to believe in a holy, loving, dynamic and eternal Heavenly Father who created human life which is not "mechanistic and accidental" nor "play and amusement" but which can come into close and harmonious relationship with the Heavenly Father. Thus they are bound together in love and unity, thereby establishing the Kingdom of Heaven in the midst of men. If the Chinese will unanimously accept this kind of conception of life and of the universe, as the foundation of their nation-building, how important and influential a position will the Religion of Jesus occupy in the program of our national struggle!

(2) Our country, China, is one of the oppressed nations in the world. The effect of the people's revolution is to demonstrate the people's desire to obtain freedom and independence, and the three principles of the people and other similar aspirations are but means to reach the end. Presently the whole nation will be engaged in a struggle with some advocating national conscription and military preparedness, some advocating scientific and materialistic development in order to compete with the Occident, some advocating education or productivity in order to improve the peoples' living conditions and with some urging on the advancement of the labor movement in order to realize the most equitable and reasonable economic system. What special message and contribution can we as believers of the principles of Jesus and as an organized Christian fellowship give and make in this wave-tossed whirlpool?

According to my understanding, the most significant feature of the Religion of Jesus is to cultivate moral habits, to assemble all good forces, and to actually perform the mission of guiding the age and delivering the people. The supreme victory in the life of Jesus lies in his deep

conviction of the moral force in the universe and in men and thus he struggled to die for it on the cross. If we were not convinced of it to the same extent, we could not deserve to be called Christians. But the greatest problem confronting the Christians in China to-day is: Why should we manifest this moral force and strive in its behalf?

When we look back to the exemplary life of Jesus, we may learn how he constantly remembered the oppressed people in his day and shared with them in living; how he comforted, encouraged and sympathized with them; how he struggled for the welfare of the masses and pleaded for the oppressed of his people. He broke away from customary habits and showed no fear of might; he struggled and sacrificed to the end but never compromised with evil forces. If China had a few more of this type of individual or organized body who honestly strove in this direction, she might glorify the Religion of Jesus and at the same time lead the whole nation to the road of freedom and independence.

(3) The reason why the Religion of Jesus is despised and opposed by certain people is because many of the believers only know how to render lip service and to carry on propaganda on a large scale without concretely experimenting on the Religion of Jesus as a way of life. If we look over the various so-called Christian nations and organizations with their trained believers, we may be disappointed by some of them. For example, the "Kingdom of Heaven" as taught by Jesus is an ideal society which conflicts with the present economic system in society in many respects. Will some of the believers and Christian bodies on the one hand sincerely and continuously experiment on the Christian social idealism on the other hand and encounter boldly the anti-Christian social economic system? In modern China, there are believers of the "Three Principles of the People," of Communism and of Anarchism, who are all actively working for their respective social idealism. Where will the Christians stand in their endeavor? How much of our idealism has been tried out? If we regard the Religion of Jesus as having effect on only one phase of human life—the spiritual life—and as having no bearing on other phases of life, we are misinterpreting the Religion of Jesus and crucifying him again. Furthermore, this view of the Religion of Jesus will likely be responsible for the development of an anti-social, unhealthy, and one-sided life which may easily degenerate into "dual personality" and "pharisaism" and will hinder the moral progress of the human race. If we possess a strong determination to prove the Religion of Jesus to be the truth, the life, and the way, filled with the power of developing life and of regenerating society, we must never neglect our duty of putting it into practice with earnestness.

I think, if Chinese Christians can make contributions in these phases of life, namely, family, social, political, and international relationships, the salvation of China will be at hand and she may find a new way out.

If Christian individuals as well as organizations will give up all their prejudices, traditions, and those beliefs and dogmas which have no direct bearing on life, and if they concentrate their force cooperatively and unitedly, working for the common cause to build character and elevate life, they may help people to realize the truth as revealed by Jesus as the vital and perennial element co-existing with the life of the people. If every believer be a demonstrator and doer, instead of a talker or preacher, of this supreme truth, then the "Christ of the Chinese Road" can make unspeakable contributions to China and his Religion can reveal hitherto unfathomable truth. Then the Church—the ideal Christian fellowship we conceive of—may really be the crystallized moral force, the revelation of spiritual power, and the laboratory of the Kingdom of Heaven for social reconstruction.

In conclusion, "The Christ of the Chinese Road" must require of his believers in their living certain aesthetic phenomena—in their daily living and contact with the world; in pictures, music, and plays; in songs, poetry, and art; in social reconstruction and combatting sin and evil; and in suffering and sacrificing for Christ's and their brethren's sake even unto death. For the most distinguished characteristic of the Religion of Jesus is that it was not founded on any code of rites, order and doctrinal creed, but rather on the life of Jesus who struggled and sacrificed his life in order to love his Heavenly Father and fellow-men. Anyone who wants to estimate the worth of "The Christ of the Chinese Road" may find it in the record of life-saving and character-building in China. Paul once said, "If I could only save my brethren, I would be willing even to be separated from Christ." I sincerely hope that Chinese Christians will not simply repeat the name of Jesus or God on their lips, nor will they make Christ known by giving strict adherence to all religious ceremonies and institutions. May they show their religious faith by saving, liberating, cultivating, and remaking the life and character of each and every person who is bound and oppressed by the forces of evil, authority, and darkness; for such is the radical spirit of the Religion of Jesus.

In Remembrance

Mrs. D. S. Murray

AT sunrise on Tuesday, January 21st, Mary Murray, of Tsangchow, North China, woke in the immediate presence of God. No one knew that her translation was so near, and our hearts go out in deepest sympathy to the home and Mission circle in Tsangchow, and to those in the Homeland, so suddenly and mysteriously bereft. On the Sunday afternoon she attended a service, where a woman in whom she was particularly interested "took the Covenant"—the stage prior to baptism. Monday she spent in bed with an apparently slight influenza cold, read a little and wrote two letters before going to sleep, and at dawn, passed on, without awaking here.

The call has set the seal upon a life peculiarly winsome and devoted. Her beautiful character, simple faith, and gentle, Christlike spirit endeared her to everyone in Tsangchow and in the whole Mission. She was the Local Committee Secretary, had a good command of the language, and quite recently prepared a class of women for "The Covenant" in Mrs. D. S. Murray's very successful Winter Class. This work had been a great joy to her, and a real inspiration to them all. Her last letters were full of the joy of doing Mission work, and she had many plans for widening its scope.

She loved all beautiful things, in Music, in Literature and in Art, and she had a great capacity for hero-worship. It was characteristic that she chose the National Gallery as our last rendezvous in London. She talked then of the need for a definite Christian note in much that was written for the Press to-day, and felt if she had only time enough she could do something to supply that need. Recently she had planned to write the life of a Chinese Bible-woman.

It was in the simplicity of her devotion to the Master that her greatest attractiveness lay. Her whole nature seemed absorbed by an unobtrusive but very real enthusiasm for Him, and she could talk and write very naturally of the deepest things. As President of the branch of the Student Christian Movement at Royal Holloway College, where she took an Honours Degree in English, and then as an Officer in School-girls' Camps, she was unconsciously being trained for her work later as a missionary's wife. Years ago, when teaching in Sheffield, she wrote of one of her difficult pupils, "If I could only get her really into touch with Christ, nothing else would matter." And in her last letter, she writes of the joy of reading Chinese with a fine non-Christian educated girl, whom she coveted for the Kingdom.

She was very happy in her home life, ideally so. She was "a lovely mother, the nicest mother," and seemed the stay of the home. She won through bravely the ordeal of leaving behind her eldest son and only daughter at school, when she sailed back to China with her two little boys, one brief year ago, and she always gave her home of her best. (The Chronicle. G. E. M.)

Our Book Table

THE CHINESE DRAMA: *From the Earliest Times Until Today*, by Mr. L. C. ARLINGTON. *With a Pien by MEI LAN-FANG and a Foreword by H. A. GILES.* Litt.D. pp. 177. Kelly & Walsh, Ltd., Shanghai. Mex.\$45.00.

This work containing 115 full page plates in color is the work of a life time. "The illustrations were executed by Chinese artists and artisans under foreign technical supervisors. They were reproduced through the medium of stone lithography and the paper is Croxley de luxe wove." The binding is in green and black covered with the rich colors of peacock feathers. Every one who wishes to understand better Chinese life and drama should secure this, the most complete presentation of the subject that has yet appeared. It is a work which is not only a joy to peruse but which would give delight to guests who have more or less time to look into the treasures that may lie on a drawing-room table.

Mr. Arlington indicates that the "theatricals and the drama, as at present in existence in China, owe their long-continued popularity to the patronage of the enlightened Emperor Ming Huang of the T'ang Dynasty who died in A.D. 762. This monarch who thoroughly understood music and was a lover of the stage is said to have founded a vast institution called the Li Yüan Chiao Tang, or Imperial Dramatic College, where several hundred boys and girls were trained to sing and play for the amusement and delectation of the Court, under the personal tuition of the sovereign." "The Chinese drama follows romantic rather than classic models, hence the drama as a literary instrument is ignored by native schools. This is why actors and playwrights are held in such ill-repute." It is said that we should look back as far, at least, as the eighth Century B.C. for the actual beginnings of the drama. Mr. Arlington claims that the Chinese theater today is "the most artistically perfect thing of its kind in existence, but whether its influence will spread to other parts of the world is doubtful."

There is a chapter on orchestral music giving the names of five styles of music, which were subdivided into civil and military plays.

There is another chapter on the training of actors, who when young are "apprenticed or sold to be trained for the profession in schools where the discipline is very severe and where they are put on a strict diet, must retire early and rise long before daylight even in the coldest weather. Their salaries today vary from between \$5,000 to \$25,000 a year. Many receive as much as \$400 for taking a certain part lasting but a few minutes in a single act."

A description of false faces and conventions of the stage are most interesting. Every color and line has its significance. Every turn of the

head, hand, or foot has some special meaning, and each player must "mug" himself: that is, paint his own face. The gods and superstitions of the stage are described in detail. "All actors are classified under five different headings corresponding to the five styles of music, according to their abilities."

The chapter on stage slang show that the Chinese have been adepts in the use of slang long before the word was heard of in Western lands. An actor who breaks the rules is said to "plunge into the sea." One who does not keep in harmony with the music or who makes a mistake in the words of the song is said to "spit out melon seeds." When one is mulcted of his pay it is "paying likin." Professionals who devote their spare time to training amateurs are called "sheep catchers."

Those who wish to get further suggestions with regard to ancient and modern styles in hats should study Mr. Alington's treatment of this subject as it applies to the Chinese stage. He gives us synopses of thirty Chinese plays, also the legend of the God of War,—all of which material should greatly aid those who wish to take an interest in Chinese drama.

There are a few places in this book which one regrets, having been hardly necessary to the presentation of a subject which has been treated with such great ability by Mr. Arlington. These contain certain implications with regard to the Chinese. For instance, on page 70 there is this sentence referring to a certain play in which he says: "Most of the plots are exceedingly weak and show above all else the childish mentality of the Chinese." In another we have this sentence: "In this play we have an illustration of Chinese treachery: Friend betraying friend, and enemy joining enemy to destroy each other's enemy and then trying to destroy each other."

There are a few other passages which might be mentioned as containing unnecessary criticism of the Chinese; but on the other hand these criticisms of the reviewer must be coupled with the acknowledgement that Mr. Arlington in many places has shown the very highest appreciation of things Chinese, than which hardly anything higher could be said than his tribute "The Chinese Theatre, is today the most artistically perfect thing of its kind in existence." This is a book to read with delight and to which one will constantly return with the same feelings of profit and pleasure.

R. F. F.

THE WORKS OF MOTSE. Translated from the original Chinese Text by YI-PAO-MEI, Ph.D., Arthur Probsthain, 41 Great Russell Street, London, W. C. 16/-.

The translator of this excellent work expresses his belief that Confucianism more or less supplemented the philosophy of Motse, which he calls Moism. He says "As a formal discipline, Moism has been left little noticed through all these centuries, but as a habitual way of life it has taken deep root in the soil of the nation and the fibre of the people.... Young China in her present period of unrest is again eagerly turning to her old teacher."

Probably the best way to give an impression of the lofty philosophy of the writer would be to quote a number of passages in connection with certain of the subjects of which he treats. Motse's political philosophy is largely based upon the idea that the able and the virtuous shall be encouraged. He says "If one does not preserve the learned in a state he will be injuring the state; if one is not zealous (to recommend) the virtuous upon seeing one,

he will be neglecting the ruler. Few are those, who, neglecting the virtuous and slighting the learned, could still maintain the existence of their countries. Only when counsel is given with far-sightedness and advice administered with sternness can the life of the state be secure and permanent. Now, to discard those who agree with the right but employ those who agree with one's self is not the way to be a great ruler."

He has a most interesting chapter on Dyeing which finds a wonderful exemplification in China today in connection with Soviet influences. Watching a dyer of silk at work, Motse sighed, saying: "What is dyed in blue becomes blue, what is dyed in yellow becomes yellow. When the silk is put in a different dye, its colour becomes also different. Having been dipped in five times, it has changed its colour five times. Therefore, dyeing should be done with great care. This is true not only with silk dyeing: even a country changes its colour in response to its influence."

How true are his remarks concerning standards in political life. In this connection he says: "To accomplish anything whatsoever one must have standards. None has yet accomplished anything without them. The gentlemen fulfilling their duties as generals and councillors have their standards. Even the artisans performing their tasks also have their standards. The artisans make square objects according to the square, circular objects according to the compasses; they draw straight lines with the carpenter's line and find the perpendicular by a pendulum. All artisans, whether skilled or unskilled, employ these five standards. Only, the skilled workers are accurate. Though the unskilled labourers have not attained accuracy, yet they do better by following these standards than otherwise. Thus all artisans follow the standards in their work. Now the government of the empire and those of the large states do not observe their standards. This shows the governors are even less intelligent than the artisans. What then should be taken as the standard on government? Nothing better than following Heaven. Heaven is all-inclusive and impartial in its activities, abundant and unceasing in its blessings, and lasting and untiring in its guidance. And so, when the sage-kings had accepted Heaven as their standard, they measured every action and enterprise by Heaven. What Heaven desired they would carry out, what Heaven abominated they refrained from."

Perhaps his greatest chapters are on the subject of universal love. It is said by many that in his discussion of this subject he most nearly approximates the New Testament standard. "The wise man who has charge of governing the empire, must, then, investigate the cause of disorder. It arises out of want of mutual love. At present feudal lords have learned only to love their own states and not those of others. Therefore they do not scruple about attacking other states. The heads of houses have learned only to love their own houses and not those of others. Therefore they do not scruple about usurping other houses. And individuals have learned only to love themselves and not others."

Motse is not a pacifist, the fact is he is decidedly against the ordinary philosophy of pacifism. His point of attack is against offensive war, which he regards as unjustifiable and explains his position in the following words: "The murder of one person is called unrighteous and incurs the death penalty. Following this argument the murder of ten persons will be ten times as unrighteous and there should be ten death penalties; the murder of a hundred persons will be a hundred times as unrighteous and there should be a hundred death penalties. All the gentlemen of the world know that

they should condemn these things, calling them unrighteous. But when it comes to the great unrighteousness of attacking states, they do not know that they should condemn it. On the contrary, they applaud it, calling it righteous. And they are really ignorant of its being unrighteous."

He affirms his belief in the nature and the will of heaven. The nature of each is to him almost axiomatic. "But how do we know that Heaven desires righteousness and abominates unrighteousness? For, with righteousness the world lives and without it the world dies. With it the world becomes rich and without it the world becomes poor. With it the world becomes orderly and without it the world becomes chaotic. And Heaven likes to have the world live and dislikes to have it die, likes to have it rich and dislikes to have it poor, and likes to have it orderly and dislikes to have it disorderly. Therefore, we know Heaven desires righteousness and abominates unrighteousness. Moreover, righteousness is the standard.... To obey the will of Heaven is to accept righteousness as the standard. To oppose the will of Heaven is to accept force as the standard. Now, what does Heaven desire and what does Heaven abominate? Heaven desires righteousness and abominates unrighteousness. How do we know this? Because righteousness is the standard. How do we know righteousness is the standard? Because with righteousness the world will be orderly, without it the world will be disorderly. So, I know righteousness is the standard."....

"To obey the will of Heaven is to be universal and to oppose the will of Heaven is to be partial (in love). According to the doctrine of universality righteousness is the standard. In the doctrine of partiality force is the basis of government...."

The writer has a very ingenious argument against fatalism showing that some of the worst results in the history of China were brought about by men who accepted fatalism and who exercised neither courage nor wisdom in the administration of affairs. The chapter which expresses his points of difference with Confucianism and anti-Confucianism is very interesting. The work combines a deeply thought out conception of philosophy with a great many practical exemplifications of the workings of that philosophy.

The book is well worth the consideration of those who wish to become better acquainted with Chinese thought.

R. F. F.

A STUDY OF STUDENT HOMES OF CHINA. By AVA B. MILAM, *Dean of the School of Home Economics, Oregon State College.* 98 pages, Bureau of Publications, Teachers College, Columbia University.

The curriculum in modern education is no longer regarded as discipline or knowledge, but as enriched and controlled experiences. To construct such a curriculum, facts should come before action.

In this little book we have a typical example of modern curriculum construction. Dean Milan of Oregon State College came to China in 1922 and spent a year and half in different parts of the country, making a first-hand study of some of the facts as related to the problems of home economics. From facts thus gathered she tried to organize a Home Economics department in Yenching University.

Two principal methods were used in surveying the facts. One method was to enter Chinese homes of various classes and secure as much informa-

tion as possible. The other method was to ask students in universities, colleges, normal schools and middle schools to fill out a questionnaire consisting of sixty questions. In most cases the filling out of the questionnaire was done under the supervision of a teacher and was allowed to take the place of class work. From 3,500 questionnaires distributed, 1,270 replies which were sufficiently complete to be used were received.

This study is useful in two ways. In the first place, it illustrates very clearly to Chinese students a method of procedure in curriculum construction in home economics. In the second place, it reveals to western friends who are interested in Chinese life certain scientific facts regarding Chinese family life.

On the other hand it proves the limitations of questionnaire methods. Looking over the tables in the book, one will find such statements as "not stated," "no reply," "indefinite replies," "no replies," or "only——gave the exact numbers in the family," etc. One will also question the wisdom of using facts found in student homes in China as a basis for curriculum construction in home economics. Table X shows that of 931 students families, 36% are of merchant families, 13.6% official families, 13.6% teacher families, 11.9% preacher families, and only 7.3% farmer families. From these figures we know there are more students from well-to-do families in schools now than students from poor families. Can their home life represent the average home life in this land?

C. S. MIAO.

SONGS OF CATHAY. *Compiled by T. Z. Koo. 4th Impression, obtainable at the Association Press, Kelly & Walsh, and the Kwang Hsueh Publishing House.*

Dr. Koo has done some of the best pioneering work in the compilation of music suited to the China of today. In this work there are many popular songs covering a variety of subjects, songs of mountains and running brooks, moonlit gardens, birds and flowers and of love,—mainly of love after marriage. He has depicted the "lament of slave girls, the laughter of street urchins, the cry of orphans, the wailing of beggars, the chanting of priests, and the crooning of mothers over their babies' cradles." Most of the material is from Chinese music books. Some have been picked from street singers and country folk. There are patriotic songs and a Christian Hymn has been written to a Buddhist chant. "Plum Blossoms," which is still a favorite with Chinese orchestras although composed nearly a thousand years ago, somewhat resembles the "Spring Song" in Western music and is included in the collection.

.. This is a book both of love and of talent, and is warmly commended to all those who wish to increase their knowledge and their appreciation of Chinese music.

R. F. F.

CHRISTIAN UNITY. *By the Right Rev. A. C. HEADLAM, C.H., D.D. Student Christian Movement Press. Cloth pp. 157. Price 4/- net.*

This book contains the substance of lectures delivered at St. Mary's Church, Oxford and at King's College, London, and is written with a deep sense of responsibility and a full appreciation of the difficulties that must be overcome before Christian Reunion can be consummated. It is, however, the author's conviction that this is not a time for timidity but for a courage-

ous pressing forward. He maintains that, in spite of all the bewildering variety of experience and tradition to be found within Christendom, there are such things as a Catholic Faith and a Catholic Creed which have always been believed by Christians; that we are already agreed upon everything that really matters; and that our fundamental beliefs tremendously transcend our differences. There are useful discussions upon such subjects as the nature of the Church, the Sacraments and the Ministry, and also a chapter in support of the South Indian scheme of reunion. While the author is himself a convinced Anglican, he has no hesitation in accepting the full validity of non-episcopal ministries. The book is particularly timely in view of the Lambeth Conference which falls this year.

E. F. B-S.

THE NATURE OF ANGELS. By Dr. ALEXANDER WHYTE. Hodder and Stoughton, London pp. 221. Price 7/6 net.

A series of eight addresses by Dr. Alexander Whyte, delivered at different times between the years 1870 and 1906, and selected by his wife so as to give the present generation "some samples of the spiritual food which nourished hundreds of young men and women in Scotland in the last thirty years of the nineteenth century." The rallying point of the addresses is the word "Angel"; but it is rather the word than the idea, for the meanings conveyed by the word are very varied. In one case it refers to a Church Elder, in another to Conscience, while in others to those higher beings who dominate the unseen world. But altogether apart from the conception of angels, which is the *raison d'être* for its publication, the book is a feast in evangelical and mystical religion, while the chapter on Socrates (the longest in the volume) is very fine indeed.

E. F. B-S.

THE MAURIZIUS CASE. Pp. 546, by Jacob Wasserman, translated from the German by CAROLINE NEWTON. G\$3.00. Horace Liveright, New York.

This book is a marvellous study of the highest literary and psychological value which in Germany passed its 55th edition within six months of publication. This book has nothing to do with missionary problems and yet is such a remarkable study of human nature, so "full of tense dramatic scenes, of pitiless delvings into the human heart, of throbbing pity for human beings" that it is well worth reading by missionaries. It is a large work. The print is fairly small, but the narrative deserves being read with care, because it is packed with wonderful literary expressions with rich meaning. Maurizius is the hero of the book, one who, in order to protect the good name of a woman, submitted to unjust imprisonment for over twenty years and when he came out he was a wreck. Because he realized that he was no longer of any use to the world he commits suicide. Herr Wolf Von Andergast is a powerful figure, skilful in his profession and successful in bringing criminals into the clutches of the law. He becomes a mere machine and because of this loses those instincts of compassion and sympathy, whereby he could have secured more justice for his victims. The boy Etzel, son of Von Andergast and a woman whom he divorced, is repelled by his father's cold legality, is convinced of the innocence of Maurizius and finally secures evidence of the latter's innocence. His escape from home, his discovery of the evidence, and his return to his father whom he

accuses in almost frenzied despair, so enrages the old man that the latter becomes an imbecile. Etzel is finally restored to his mother from whom his father had never permitted him to have one word even in writing, throughout his sixteen years of sensitive, lonesome boyhood. The book is true to life, rich in pity and full of drama. Wasserman is called the "Balzac" of German literature and in this book he has produced a work of extraordinary power and insight.

R. F. F.

THE STANDARD ENGLISH READERS, Books I, II, and III. H. D. LING. World Book Company, Ltd., Shanghai, China. Book I. 85 cents. Books II and III, 95 cents each.

The books are written in a style that will give pleasure to the student, and not only give guidance to the teacher but make his work more interesting. There is an excellent selection of words that are commonly used, a happy choice of materials, a gradual introduction of new words and a thorough scheme for training the ear, the eye, the mouth, and the hand, as well as for action by the student. The illustrations are attractive. There is a gradual introduction to the principles of grammar including the diagram method and at the end of each text book is a useful glossary of words and phrases.

These books deserve a wide sale in Church and Mission Schools.

R. F. F.

"A SON OF CHINA." By SHENG CHENG. Published by W. W. Norton & Co., Inc., New York, 286 pages, Price U.S. \$3.00.

This is in many ways an interesting book. It is supposed to be an autobiography. Sheng Cheng is a Chinese, 29 years old, who for the last ten years have been studying abroad, principally in France. Sheng Cheng wrote this supposed biography in French. This may account for the fact that the sentences are all unusually short. One seldom finds a sentence to contain more than fifteen words, which is inclined to make reading somewhat tiresome.

The writer is at his best when he writes about Chinese lore and customs. He is undoubtedly gifted with an artistic imagination which got the better of him when he came to relate his own personal exploits and his important relationships with the Kuomintang in the first years of the revolution. His "gang" experiences in his native town are also a very severe strain upon the reader's credulity. The reviewer would hardly care to accept this chronicle as a trustworthy historical record. It forms very interesting reading for a hot summer day under the electric fan.

A. R. K.

THE SHIP OF TRUTH. By LETTICE ULPHA COOPER. G\$2.50. Little, Brown & Company, New York.

THE SHIP OF TRUTH is the winner of the £1000 prize offered by the English publishers, Hodder & Stoughton, Ltd., for the best religious novel.

THE SHIP OF TRUTH is the story of an Anglo-Catholic minister who finds himself losing faith, and resigns his post because he feels he cannot teach what he himself disbelieves. It is a true to life, sincere, and

sympathetic story of the struggles and hardships of the church and its members. It is full of arguments which will undoubtedly provoke a lot of discussion. It is a *very* interesting book and worthwhile reading as the characters are exceptionally real. It is earnestly recommended by the reviewer.

E. L.

GLIMPSES INTO THE PROBLEMS OF CHINA. (*A Series of Letters by a Chinese Contributor to the Foreign Press of Shanghai*) pp. 74 by F. D. ZIA, Kelly & Walsh, Shanghai.

Those who would like to see further into the Chinese viewpoint with regard to Sino-foreign relationships, especially as expressed by so able a writer as Mr. Zia, are cordially commended to get this book. Almost all of the foreign press necessarily contains a certain amount of bias and this correspondence with its statement of political issues and with a deep religious sentiment is well worth reading.

R. F. F.

Correspondence

"Whither Bound with the Bible?"

To the Editor of

The Chinese Recorder.

DEAR SIR:—The article on page 358 in the June number of your magazine, entitled: "Whither bound with the Bible?", by Mr. Carleton Lacy, brings up some vital questions of immense practical interest to all missionaries. May I therefore crave space in your magazine for the following remarks:

Professor Bett's "report and interpretation of the beliefs of 500 ministers-in-service of 20 different denominations, and of 200 theological students in five seminaries" seems to prove that the majority of these are only Christians in name, but really deny the Lord and the Word of His patience. If only "five per cent of the theological students accept the Genesis account of creation as a literal fact," it is to be feared that the remaining 95 percent also reject vital facts as to

the Person of Christ: in short in their beliefs and studies, instead of standing on the rock of "God hath spoken," they are wading and plunging in the quagmire of "Hath God truly said?"

If "the fundamental doctrines of Christianity held for centuries are now crumbling under the teaching of the theological seminaries" then woe betide both teachers and pupils in these seminaries. No Christian worker in Bible-Class or Sunday-School can be excused for superficiality, but does not Mr. Lacy, in his turn, by joining the modern (and un-Biblical) chorus about "changing and building character" expose himself also to the charge of superficiality?

His whole article, based on the question "Whither bound with the Bible?" shifts the point of emphasis on to the wrong plane. The Bible, the Word of God, does not claim to change character, but goes far deeper: it is the seed of regeneration through which men are born again by the Holy Spirit. They are not

only changed, but recreated, the spiritually dead are made to live again and brought back into fellowship with God as their Father.

The writer, stating the appalling unbelief of modern Protestantism without a word of regret or censure, should have entitled his article: "Whither bound in Modern Theology according to the Bible?" He would have found a clear answer in the 2nd epistle of Peter (Ch. II, Vss 15-20) and in the epistle of Jude (v. 11). Instead of asking: "Whither bound with the Bible," should not our anxious inquiry be "Where does the Bible consign me and my work?" A certain king of old cut up a book containing words of prophecy and consigned it to the flames; but this only aggravated his own and his country's punishment. So the modern theologians are busy cutting up the old Book with a mighty show of learning, and no doubt many will end, as some have already done, by throwing (figuratively speaking) the whole Book into the fire. "Whither bound with the Bible?" It is quite plain whither many would-be Bible teachers are bound, and we cannot help asking: "Whither bound with Modern Theology?"

To the class of Christian teachers that Mr. Lacy appears to recommend, the Bible "the most helpful book ever written" presents Jesus as one of the greatest or THE greatest teacher of all times; his doctrine as the most suited for ennobling the lives of men and changing their character. Both the book and the person, however, it is claimed, must be interpreted anew according to present-day needs. Instead of submitting human thought to God's Word, the Bible is submitted to the ideas of men. The central themes of Christianity: the eternal Godhead of Jesus, His virgin birth, the efficacy of His Blood, His bodily

resurrection, and His imminent return in the flesh, are either passed over in silence, or openly denied. Too proud to submit to God's Word and His verdict on sin, as executed on the cross, many would-be Christian teachers reject the vital truths of Christianity.

The writer's remarks as to the way Sunday is spent in China by children in schools and at home certainly deserve careful and prayerful consideration. One has, however, grave misgivings about the kind of special training for Bible teachers he seems to have in mind. He says, "Religion, relieved of superstition and other traditional encumbrances, has an appeal to the youth of China to-day." If he proposes to put the central figure of the Bible, the Christ of God, before the youth of China in the way Jesus appeals to some of them as shown in the series of articles "Jesus as I know Him" running in the CHINESE RECORDER, we emphatically demur. These and other recent Chinese writers, do not wish to be lifted out of their lost condition, for the simple reason that they have never realised that they are lost. Therefore, instead of being lifted to the once crucified, but now glorified Jesus in heaven, they make what to a true Christian seems to be a pitiful attempt to pull Jesus down to the level of an earthly revolutionary. We most heartily agree that the Chinese child and youth should be approached sympathetically, and that their problems should be studied and their needs met, but we also believe that the Bible Stories in their depth and simplicity, presented by a heart full of love to the Lord and to the souls, are the best means of approach. We further believe that those who would explain away the miraculous and tone down the supernatural, in all or any Bible teaching are only serving the Enemy of souls.

Thanking you in anticipation for inserting this letter,

I remain,

Yours truly,

HEINRICH RUCK,

Peiping, July 29th, 1930.

"The Missionary Retreat."

(Christian Century, June 4th, 1930)

To the Editor of

The Chinese Recorder.

DEAR SIR:—This article, as quoted in the "China Weekly Review," says two things: nearly everything is wrong in missions, but if you will listen to us it is not too late to save the situation; in other words, diagnosis and remedy.

I. Diagnosis: "The Christian Century" feels that the present status of Christian missions is unsatisfactory, and that progress is growing slower. The main illustration in support of this is the decline in missionary giving (except to conservative boards). I think we can agree that in many ways we are not satisfied with everything in missions as we have known them in the last two decades or so, but some of us feel that this is because there is not faith enough in many quarters that Jesus' plan will work for China and India. Nor do we feel that the writer proves his point about the decline in giving. It is based on a canvass of only a few boards, which is not wide enough to be scientific. It seems to be true that givers distrust the big mission boards, but in many cases they now give to conservative and faith missions. For instance, the China Inland Mission is reported to be sending out between fifty and a hundred new missionaries this year, and that without asking for money. Whether there is a total

decrease or not, God still supplies money and workers to those who trust Him.

II. The Suggested Remedy: "Join the revolution" i.e. "understanding of and sympathy with revolutionary impulses;" and again they say, "Look the facts in the face," and suggest "reconstruction at its foundations." Theologically they see no hopes for us until we do away with certain benighted conceptions of human nature, and of the character of God, with "freedom from denominational standards and from theological dogmatisms." "The Christian Century" suggests that liberal missions or groups pull away from others to promote a liberal enterprise, socially progressive, and free from control of the past.

This implies that most of us are out of sympathy with the aspirations of the peoples for whom we are giving all. This is not true, though someone in Chicago may say so; nor is it true that the high ideals of Christianity should be lowered to the use of revolution; it is much better that revolutionary methods and ideals should be raised to the standard of Christ. We should take the same attitude toward this revolution that Jesus took toward the Jewish revolution in A.D. 30. As someone has said, it is a question of Christ for China, or China for Christ. Christ came to serve, but not to be used. What is the result of supporting the revolution? The Y. M. C. A. is in sympathy with it, and yet is violently hated by the more active elements in the revolutionary movement. "Sympathy with revolutionary impulses" will not guarantee friendliness to Christianity.

As to our ideas of God and man, it is natural that any non-Christian people should have an inherent dislike to a gospel that says human

nature must be changed, and to hate a God who has high ethical standards, but the writer of this "Retreat" article fails to prove the need of missions that tell people they are all right, and that ignore God or think of him as a sort of benevolent grandfather; and it is interesting that people at home do not give to spread such ideas, (except perhaps a capitalist or two whose contributions would surely not be accepted by such a revolutionary group,) and neither at home or on the mission field do people get enough "kick" out of such a gospel to want to tie up to it. The gospel that attracts givers at home and converts in the mission fields is the kind that tells them compellingly what their consciences agree with, that they need moral and spiritual renovation as much or more than social and political revolution. The nature of the many live indigenous Christian groups in China is proof of this.

The suggestion to secede, to pull away, is unworthy of such a paper, which has always spoken for unity. We cannot believe that they have had their fingers crossed all this time. We all want unity if we can have it our own way, but this suggestion reminds one of the little boy who wouldn't play "because all the other boys wouldn't cooperate." Even if these seceders did set up a new organization, they have yet to prove that they can attract sacrificial givers, or that they can develop indigenous workers who are in it for more than the big subsidies and high sounding titles (witness attempts to produce liberal literature) or that they can get hearers who will not despise them as mere tools.

WILLIAM E. SCHUBERT.

Methodist Mission,
Nanchang, Kiangsi.

July 30th, 1930

Changsha Invaded.

To the Editor of

The Chinese Recorder.

DEAR SIR:—The workers here, in some 16 Missions and 3 Hospitals, have just had a most trying and rather dangerous time, with a small army of 10,000 Reds, who came into the city from a small walled town, Liu-yang, to our east some 100 miles. Our soldiers only numbered some 6,000, and it was said that they had not been paid for many months, so "no fight."

Great destruction was done, many or most of the official residences and yamens were burnt, (after being looted by the populace, at the command and incitement of Red guards,) and then the banks and Missions suffered. Most of the foreigners were away for the summer, but those in the city had warning, and went to the Island, or to the gunboat there.

Many Chinese were killed in the city, and a huge sum of money, and two months advance rent were extracted, and sent off east to their headquarters, after which they began the formation of their Unions, intending to take in all the trades and professions of the city, and so to bring further ruin.

The Lord sent a great rain, which dampened their ardor, meanwhile a fleet of 9 gunboats had assembled, and at once paraded the bund, one of them firing heavily on the many Reds on the foreshore, as they had opened fire.

At the first bombardment the Reds fled east to a small town, but as the army failed to arrive for some days, they gradually returned, and up to dawn on August 5th were in full possession, but by noon that day were driven east, with great slaughter, and we have seen no Reds but dead ones, since then. The Presbyterian, Episcopal and one

other Mission suffered by fire, six Missions were more or less fully looted, and only the Yale Hospital and buildings, the J. H. Taylor Hospital, the Bible Institute, and the Swedish Mission remain practically intact. The Orphanages and Broadcast Tract Press were not molested in any way, and work went on all but 2 days, the Miao Psalms

being in press. The Lord was good to all of those there, to the one in charge, as they supplied needed rice, flour, etc. We highly recommend plainer houses and Chinese garb to all inland workers.

A. N. CAMERON.

Changsha, August 12th, 1930.

Some Present Day Problems

THE PETITION OF THE CHINESE CHURCHES TO THE NATIONAL GOVERNMENT FOR THE REPEAL OF THE RESTRICTIONS AGAINST RELIGIOUS EDUCA- TION AND WORSHIP IN CHURCH SCHOOLS

We, the undersigned, are herewith submitting to you a petition for your consideration. The purpose of this petition is to request your honorable Ministry to allow all grades of church schools to have elective religious courses and to permit the primary grades to have the privilege of worship.

We have conducted private schools for many years, and up to the present such schools are in almost every part of our country. We have taken it as a natural assumption that, during this period of reconstruction, our Party and National leaders are eager to train men and women to serve their country under the supervision and direction of the Government and that the Regulations of the Government issued on August 29th, 1929, by your honorable Ministry, have as their purpose to assist these private schools to carry on their work and to maintain a high standard of excellence.

But when we make a careful study of the Regulations with particular reference to Chapter I, Article 5, stating that

"A private school founded by a religious body is not permitted to give religion as a required subject, nor is religious propaganda permitted in the class instruction. If there are any religious exercises, students shall not be compelled or enticed to participate. *No religious exercises shall be allowed in primary schools.*"

and in view of the official interpretation put on the first sentence of said article as prohibiting voluntary religious instruction in schools lower than senior middle, we are bound to feel that these restrictions are of such a nature as to make it necessary for the majority of our church schools to discontinue.

The consequence of this, we fear, is that a large number of non-Christian students who are willing to be educated in our church schools, as well as most of the Christian children and youth, will lose the opportunity of an education under Christian influence. This is indeed a matter of vital importance and calling for negotiation.

We therefore have called a number of conferences during the last half year to find ways by which we can carry on our educational work. It is unanimously felt that the circumstances compel us to protest against the provisions of Chapter I, Article 5 of the Regulations governing Private Schools and the official interpretation thereof, and to submit the following reasons for our position for your consideration.

First, the purpose of the Church in conducting schools is to nurture Christ-like personality, to serve society and state. There are many facts to substantiate this statement which we need not mention. We firmly believe that the real value of education is not only to impart knowledge or to provide vocational training. In the broader sense, education should enable the students to appreciate the beautiful, good and true so as to be able to give expression to beauty, goodness and truth in their conduct. This can be realized to the highest degree, we believe, only through the gateway of religion.

We also are of the firm conviction that the religion of Jesus Christ, his teachings of love, liberty and equality, and his vicarious sacrifice, are such as can inspire and enable the students to achieve the ultimate aim of education, namely, the development of healthy and perfect personality.

Because of this conviction, we have in our schools offered religious courses besides courses on natural and social sciences, and conducted worship in addition to other meetings and services which are required of the students of the Government. We hope by these methods that the students will be enabled to understand the meaning of life, a life after the pattern of Jesus Christ, that they may through personal cultivation experience a rectification of their nature and a sincerity of purpose. If they have limited opportunities they can perfect their own personality. If they have a wider sphere of service, they can benefit humanity.

The reason why Christian schools have religious courses and worship is from the sincere desire of educators to realize Christ's great purpose to help in the establishment of the personalities of others through personalities already established, to aid others to their ultimate achievement through those who themselves have achieved.

Secondly, regarding the question of separation of religion from education: There has been a strong movement during the last few years in educational circles for the "separation of religion from education." It is maintained that churches should not use education as an instrument to propagate religion. It is held that the aim of education is to "open the mind" of the students, and the aim of religion is to strengthen the faith of a man in an abstract being. To believe a Being which one can hardly conceive, it is argued, will make a man mentally blind, hence he cannot achieve liberty of thought and a full development of personality. Therefore religion and education must be kept separate. By so doing they have determined to suppress church schools, to forbid religious instruction and also to forbid religious worship. The wise have not considered. The masses have agreed to follow their lead.

But we do not think so. We believe that education should have as its aim the "opening of one's mind." We also believe that religion does not make one mentally blind. If religion tends to close one's mind to new knowledge, how can it be possible for us to propagate religion by means of education?

We have during the past in our schools made every effort at our disposal to teach natural and social science to the students who come to us. In addition, we have taught religion. This demonstrates the fact that religion and science are not mutually contradictory. When we consider the real value of education, we cannot conclude that education without religion is complete. A full-rounded personality is a personality mentally sound and emotionally sane. Reason and feeling cannot well be divorced.

Thirdly, in a country like ours, we cannot afford to discontinue educational activities. Think of the fact that thousands of children of school age have no opportunity for even a primary education. Think of these students who have had primary education and who are anxious for further study, but have no schools to enter! When we think of these, our hearts are heavy with grief. How can a nation be prosperous and strong when we leave the best elements uneducated and untrained?

We are aware of the effort made by our Party and national leaders to make education the most important part of the reconstruction program. We, the undersigned as organizations, philanthropic in nature, are anxious to share the burden, and there are children of over 200,000 Christians who need education. It is felt to be our duty to provide means whereby they will not be deprived of the opportunity for an education. We conduct schools because we deem it the most patriotic thing we can possibly do.

We have made no distinction between Christian or non-Christian students in our schools. When non-Christians wish to get an education in our schools, we do not ask them whether they are Christians or not. The only standard we require is their good character and earnestness for study.

We believe that religious liberty is essential to one's own conscience. In matters of faith, students have perfect freedom. We have never tried to "entice" students in our schools to become members of the church. The reason why we have religious education is to guide the students to get a right start in their lives. To share such responsibilities with the Government, we maintain, is the duty of patriotic citizens and should not be prohibited.

Fourthly and finally, even if public and Government schools were sufficient in number for the purpose of educating the youth of the whole country, we still think that private schools have a proper place in the nation's educational program. Private schools are useful for the purpose of experiment. The advancement of civilization is largely dependent upon divergence in thought. If the Government holds certain theories regarding education and uses political power to put such theories into practice, leaving private schools no liberty at all in arranging their curriculum, we think it will not only work injury to the "good-will" of those who conduct private schools, but also necessitate the Government educational authorities carrying on their work without the benefit of outside experimentation.

We have religious instruction and worship in our schools, because we are of the conviction that a full-rounded personality cannot be fully developed apart from religious experience and religious influences. This may be regarded as a new educational theory. How valuable this theory is, should be determined by facts. It is important that all private schools should be under the supervision and direction of the Government. It is equally important that the Government should recognize the right of private schools to experiment with new educational theories and to discover facts to support them.

In short, our church schools have religious instruction and worship because we firmly believe that education without religion is incomplete. The religion of Jesus Christ helps a student to give expression to the things most beautiful and most idealistic. It does not close the mind of an intelligent student, but guides him to understand the true meaning of life, a life that is worthy of living, a life for the well-being of others. The Government should permit private schools to teach such a religion and give it an essential place in education.

The word "entice" contained in Chapter I, Article 5, is vague and not defined. If it is to connote that one cannot even mention the name of Jesus Christ and his teachings to others, it would seem as if the Government had violated the "freedom of speech" clause in the Party Program. The prohibition of conducting worship in private schools and teaching religion in schools lower than senior middle grade is also a violation of "religious liberty" which was precious to the heart of Dr. Sun.

Dr. Sun fought a good fight for our country for over forty years. He was educated in church schools and even on his death bed, he proclaimed that he was a Christian. He did not regard religion as something which would make one blind to knowledge. He did not suspect church schools as institutions to drug youth and make them apathetic. Because he knew the essence of the religion of Jesus Christ and the functions of church schools, he whole-heartily supported Christian institutions even to the last moment when he was in this world. Why should his followers act contrary to his intention?

It is deemed necessary and our duty to call the attention of your honorable Ministry to all these facts and reasons as above stated. The consequences of Chapter I, Article 5, of the Regulations for Government Private Schools and of the official interpretation thereof will mean education exclusively without religion, the closing down of a majority of our schools, and the loss of opportunity for an education to thousands of children and young people. Can our country afford such consequences at the present moment? We therefore sincerely hope that your honorable Ministry will reconsider the whole matter and so modify the article in question as to allow all grades of church schools to have religious instruction and church primary schools to have the privilege of worship.

Prior to the modification of the article in question, we beg your honorable Ministry to inform all the provincial and city educational authorities to postpone the date of registration, lest church schools be forced into an impossible situation and thus cease to exist. As to the maintenance of a high standard of excellence in our schools, we will do all we can to cooperate with your honorable Ministry.

Signatory Churches.

1. Church of Christ in China (Chung Hwa Chi Tuh Chiao Hwei).
2. Methodist Episcopal Church (Mei I Mei Hwei).
3. Chin Li Hwei (Baptist).
4. Chung Hwa Sheng Kung Hwei (Anglican).
5. Lutheran Church of China (Chung Hwa Sin I Hwei).
6. Nan Hsin Tao Hwei (Swedish Lutheran).
7. Evangelical Church (Tsen Tao Hwei).
8. Yu Ai Hwei (Church of the Brethren).
9. Li Hsin Hwei (Rhenish).

10. Mei Po Hwei (Methodist Protestant Church).
11. Chung Chung Hwei (Basel).
12. United Methodist Church (Hsin Tao Kung Hwei).
13. Shansi Baptist Church (Shansi Chin Li Hwei).
14. Liang Kwang Nan Chin Hsin Chwan Tao Hwei (Southern Baptist-So, China).
15. Mei Tao Hwei (United Church of Canada in Szechwan).

**A TRANSLATION OF THE REPLY OF THE MINISTRY OF
EDUCATION TO THE PETITION OF THE CHINESE
CHURCHES TO THE NATIONAL GOVERNMENT FOR
THE REPEAL OF THE RESTRICTIONS AGAINST RELIGIOUS
EDUCATION AND WORSHIP IN CHURCH SCHOOLS.**

July 24, 1930.

Your petition requesting that all grades of church and mission schools be permitted to have elective religious courses and primary schools to have the privilege of worship, has been received.

Upon consideration of the points raised in your petition, we find them not free from misunderstanding. Let us consider these points seriatim.

(1) The first point, that we should use religious teaching in the training for life, is not far from the truth. But this depends upon whether you utilize in your teaching the ideals of *all* religions, such for example as the teaching of equality and mercy in Buddhism, of universal love and service of others in Christianity; one cannot limit the teachings exclusively to those of one religion. Furthermore, religion cannot be taught by outward forms and practices. If you conduct courses on religion and have worship limited to one religion only, this is in fact mere outward formality and from the educational point of view is not an essential in the training for life.

(2) In the regulations governing the establishment of private schools, the restrictions on religious education are not limited to one particular religion. If we allow any one religion to inculcate exclusively its own principles in non-adults of junior middle school grade and below, this will preempt their minds and deprive them later on when they have reached years of maturity of the ability to exercise freedom in the choice of their religion. This is really the placing of shackles upon their liberty of thought.

(3) Since the principal purpose of your churches in establishing schools is to make education widely available and is not intended to employ education to entice or compel students to become church members, therefore the restrictions against the propagation of religion do not run counter to the prime purpose of the churches in conducting schools.

With regard to the idea that all the children of the 200,000 Christians must be enrolled in church schools, this seems to us to be on the same plane as the attempt to view the world from your own door step and such an idea should not continue to be cherished.

(4) If you propose to experiment in education, basing your experiment on projects related to science and social conditions, this is something which the Government unquestionably approves and permits. Religion, however, is one type of abstract intangible imagination and is outside the category of educational theories and there is therefore no reason for the Government to permit religion in schools for the purpose of experimentation.

To sum up: There is not only *one* religion. If we allow each religion in the name of education to vie one with the other to propagate religion, the natural tendency will be to create divisions and strife. The Ministry of Education, in order to guard against such a possible future calamity, is obliged to impose these restrictions which do not apply only to Christianity but to the other religions as well.

Hence to have elective religious courses in junior middle schools and to have the privilege of worship in primary schools embodies obstacles too difficult to permit the Ministry to grant the request. Moreover, we hope that you will consider in a sympathetic way this our humble opinion regarding the restriction upon propagation of religion in schools. Let this be considered final and not subject to further review.

(Signed) MOLING TSIANG,
Minister of Education.

ORDER FROM THE MINISTRY OF EDUCATION FORBIDDING CHRISTIAN SCHOOLS TO EXHIBIT CHRISTIAN LITERATURE.

The Ministry of Education considers that the religious books, papers, magazines and pictures in the Christian school libraries calculated to stupefy the minds of the youth should be strictly forbidden, except those which have to do with selected courses on religion related to the study of philosophy in senior middle schools and universities; all others have to be forbidden. This to be issued in order that all may understand and send information to other organizations for them actually to carry out.

THE MINISTRY OF EDUCATION REFUSES PASSPORTS TO STUDENTS WHO CONTEMPLATE GOING ABROAD AND INCLUDING RELIGIOUS SUBJECTS IN THEIR STUDIES.

In the "China Christian Advocate," Rev. A. R. Kepler, General Secretary of the Church of Christ in China, reports the following experience,—

The sister of my Associate General Secretary has been expecting to take post-graduate study in America in religious education. She made her application to the Government for her passport. To-day Dr. Fan, my colleague, received a letter from the Ministry of Education, informing him that the Ministry will grant passports to students to study abroad only upon the condition that they will not include any religious subjects in their studies. This has become the fixed policy of the Ministry of Education.

THE PRESENT STAFF OF MISSIONARIES IN CHINA

Rev. Charles L. Boynton, editor of the Directory of Protestant Missions in China has compiled the following information from data in the 1930 issue to be published August 1st by the Kwang Hsueh Publishing House in Shanghai.

The new issue contains the names of 6,346 in the employ of Protestant Missionary societies on April 1, 1930, as compared with approximately 8,250 on January 1, 1927. Of these, 5,496 are reported as in China and 950 absent on furlough, making a net increase of 811 in China as compared

with the corresponding date in 1929, and an increase of 1,183 over 1928. New arrivals in recent years have been:

1927— 86 new missionaries

1928—173 " "

1929—239 " "

(These figures are somewhat below the actual facts as the dates of arrival are not known in all cases). Corresponding figures ten years ago were:

1917 Directory 6,134 names 1,095 (17.4%) absent 650 new

1918 " 6,383 " 1,145 (17.3%) " 593 "

1919 " 6,561 " 1,297 (19.3%) " 507 "

This indicates that current arrivals are very much below those of the preceding decade.

The last previous Directory reporting absentees as well as those in China was issued in 1927 and showed 8,250 names of whom 2,435 were "absent," an abnormally large number being out of China owing to the military movements northward from Canton during 1926. A "normal" percentage of absentees, say 20%, would have been 1,650, leaving a total of 6,600 in China. As a matter of fact the number of missionaries actually in China at any one time has certainly never exceeded 6,500. Therefore, disregarding the rate of increase which was apparent up to 1927, it is fair to say that the number in China in 1930 is about 82.5% of the pre-evacuation "normal" number.

As to geographical dispersion, the number of cities with resident missionaries in 1927 (before evacuation) was 729; after evacuation perhaps 50; in 1928, 313; in 1929, 518; and in 1930, 691.

An examination of the records kept during the past twenty years would indicate that unless there is an increase in the resources of the missionary societies, no appreciable increase in the missionary body may be expected in the next few years, the present arrivals representing normal replacements of those deceased or retiring on account of health, old age or for personal reasons.

Work and Workers

Closed Mission Schools of Honan.—Bishop White's Explanation to Editor of N. C. D. N.

Our position is as follows:

1. Our middle schools were established to give a thorough general education in a Christian environment. The regulations for registration would eliminate the latter, if we were honestly to keep the spirit and letter of the government's requirements.

2. In view of the fact that the buildings and grants for upkeep are provided for a Christian objective, it would be a breach of faith to use such for a solely educational work, without a direct mandate from the donors. It would be difficult for any home Mission Board to give this.

3. It is increasingly apparent that the purpose of the Chinese government is to eliminate the influence of the Christian Church from all edu-

cational institutions, and the last pronouncement from Nanking clearly intimates that further protests of Christian bodies will not be heeded. However narrow and ill-advised and reactionary we may consider such a policy to be, we must concede that the government has a legal right to do what it considers proper in this matter.

4. Feeling as we do that for years to come the Christian Church in the interior of China will have little or no opportunity to carry on educational work in a Christian way, our immediate problem was the disposal of the school buildings. Lying empty they are a heavy liability in the matter of repairs, maintenance and general depreciation. They are a nuisance in that it is almost impossible to prevent their occupation by the military or government bureaux. While Nanking's regulation that all property not actually needed by a Mission should be taken over by the government, hangs over our heads.

We believe that everything in the nature of a liability on the Mission or Chinese Church should immediately be removed, and everything possible of such surplus plant should be salvaged, that it might become an asset in the changed conditions we are now confronted with. Anything reconstructed should be such as definitely to strengthen the Chinese Church apart from the Mission; something which the Chinese Church could carry on without being dependent upon foreign missionaries for its functioning.

5. On this basis, with the approval of the authorities in Canada, we in this Diocese are doing as follows:

(1) One of the main buildings of St. Andrew's Boys' Middle School, Kaifeng, has already been razed, and rebuilt as "Synod

House" by the side of Trinity Cathedral, Kaifeng, providing a very commodious and useful administration building for the Diocese, with subsidiary buildings.

(2) The Eastern Honan Boys' Middle School, Kweiteh, very much damaged by shell fire and military occupation, is to be torn down, and the material used in erecting a very much needed church building in Kweiteh city, and extensions to St. Paul's Hospital, Kweiteh.

(3) A third institutional building in Kaifeng, at present occupied by the military, is to be disposed of as soon as possible. The other main buildings of the Boys' and Girls' Middle Schools, Kaifeng, will for the time be used as Bible Training Institutes for men and women respectively, or other purposes bearing directly on the training of leaders for the Church.

6. I cannot speak for the Treaty Ports, but I am strongly of the opinion that for the interior of China the Church will not lose by relinquishing mission schools, but will stand to gain. In the past, missionary educational work has played an important and useful part in building up the Christian Church of China, but present conditions demand a radical change. Apart from the main work of the Church, our chief concern in an educational line must now be: (1) the education of the children of Christians in a Christian environment, which can be provided for them in great measure even when attending government schools: (2) the special training of Church leaders; and (3) the more systematic development of Religious Education throughout the Christian constituency in general.

WILLIAM C. WHITE.

Anglican Bishop of Honan.

Kaifeng, August 9.

Missionaries Rescued.—Results of Fukien Expedition.—The Acting American Consul at Foochow, Mr. John J. Muccio, has reported to the American Legation that he returned to Foochow on the night of July 23, bringing out of General Lu Hsing-pang's territory all of the American missionaries who were cut off there except the following:

The Rev. W. F. Cassidy (American Board Mission) and one other missionary, who were surrounded by communists at Kienyang, and the Revs. James Murphy, Curran and Black, who remained behind to assist them.

Dr. Edward L. Bliss and Dr. Walter J. Judd, who considered it safer to remain at their station at Shawu than to attempt to pass through the bandit-infested territory by which they were surrounded.

Dr. Skinner and his wife, who were unable to leave because their hospital was crowded with wounded soldiers.

Dr. Ruth Hemingway, who was too ill to travel but was not regarded as being in any immediate danger.

The British Consul at Foochow, Mr. A. J. Martin, has notified his legation that all of the British missionaries in rebel territory have now been brought down to Foochow, with the exception of Miss Nettleton and Miss Harrison, of the Church Missionary Society, who were captured by communist bandits some weeks ago near Kienningfu. Mr. Martin reported that General Lu Hsing-pang has sent soldiers to effect the release of these ladies.—*Reuter*.

Ransom for Lady Missionary.—The Church Missionary Society has authorized its representative in Foochow to pay the ransom demanded by the bandits, if the British Consul considers such a course

necessary to secure the release of the captured women missionaries, Miss Nettleton and Miss Harrison.

It was reported on Tuesday that the Communist bandits holding the women missionaries had cut off one of Miss Nettleton's fingers and had sent it to a Chinese Christian pastor with a demand of \$50,000 for the release of the captives.

Miss Nettleton and Miss Harrison were captured early last month while travelling from Chungan to Kienningfu, in Fukien.—*Reuter*.

Editorial note.—Since this information was published we learn that the British Consul in Foochow is making definite efforts to secure the release of Miss Nettleton and Miss Harrison. He is extremely averse to the use of ransom money being paid as it would stimulate further kidnaping of missionaries and thus endanger the lives of many others who are exposed to capture in the interior.

Six Americans Imprisoned in Besieged Pochow.—A Washington message says that the State Department is anxious about the fate of six Americans in the besieged city of Pochow, held by Sun Tienying, which the Government troops have been bombarding for two months.

American Consular officials have made repeated efforts to get into touch with the party, but without success.

It is hoped that an arrangement may be made with the Northerners whereby the party will be safely conducted to Pengpu and thence to Nanking.—*Reuter*.

"Taking" Ways in Paotingfu.—A Chinese school principal in Paotingfu, a large city about 100 miles south of Peking, has seized the buildings of the Boys' Middle School of the American Presbyterian mission, and started a school

of his own in them, against the protests of the American owners.

The missionaries have appealed to the Paotingfu police and the Educational Board in Peking, but both the police and the board have upheld the Chinese usurper. He has been permitted to hold a summer school in the buildings this summer, and he advertised the opening of an autumn term.

The incident is a phase in the battle between foreign missionaries and the Education Ministry at Nanking, which has forbidden foreigners to teach religion in schools, either compulsory or voluntary. The Ministry also demanded that all mission schools register, which automatically debars religious teaching.

The missionaries at Paotingfu declined to register, feeling that the order was contrary to treaties, and that they had no motive for continuing educational work if religion could not be taught. So the Chinese principal of the mission school, Jen Tsung-lu, secretly wrote to Peking applying for registration for the school in his own name, and when the application was granted, started the school without consulting missionaries.

The Mission discharged the Chinese principal, but he refused to leave the buildings owned outright by the Mission. He has been upheld, so that the missionaries have no school.—August 3, N.C.D.N.

National Anti-Opium Association Reiterates Policy.—In commemoration of its sixth anniversary, the National Anti-Opium Association of China issued a statement to the public and was published by the Chinese press yesterday, reiterating its aims and policies and asking for public support and sympathy. It will be recalled that the association was founded August 5th, 1924,

through the united efforts of some forty leading organizations of Shanghai and has since developed into an organization of national influence.

In the statement the association describes the double danger with which China is confronted: the production of opium in the country and the smuggling of illicit drugs from abroad. The association deplores the fact that, due to political disturbances, the results of suppression laws have not been so satisfactory as would be expected, and in some areas they are totally ignored.

As regards morphia addiction, the association is convinced that at its present rate of increase, morphia and not opium will soon become the curse of China, unless she can be protected from foreign narcotics. Cases are cited where progress against opium is offset by increased morphia addiction, which situation the association describes as the replacement of an evil with one of a worse kind.

Having received complaints from some anti-opium zealots to the effect that the association has not been able to bring about satisfactory conclusion of some notorious opium cases, the association makes it clear that it is a purely people's organization dependent upon the force of public sentiment as the sole instrument of its campaign. While often bringing its views to official attention, the association cannot take upon itself the task of law enforcement. In this connection, it is further pointed out that it seems to be the mistake of some people to confuse the association with the Government created National Opium Suppression Committee of Nanking. It desires to make it clear to the public that the association is a purely people's body, has nothing to do with politics and

receives no support of whatever nature from any government or party organizations. It stands to fulfill its traditional policy, which is to rid China of the drug evil as was entrusted by the Chinese people, but not for political or diplomatic usages.

As weapons against the twin evil of opium and manufactured narcotics, the statement continues, the association has chiefly relied upon anti-narcotic education and rehabilitation of drug addicts, the former as a preventive and the latter as a means of remedy. For years the association has been trying to create a strong national opinion in China to reinforce governmental action in the suppression of opium. Similarly, it has sought the sympathy of public opinion abroad with a view to ensuring effective limitation of drug manufacture to legitimate requirements by the foreign governments concerned. As the narcotic situation in China has become increasingly menacing, the association stresses the importance of united efforts on the part of the Chinese people to stop poppy cultivation at home and the influx of dangerous drugs from abroad. It appeals also for the sympathy and support of the foreign public who wish to see peace and order again restored in this land. Opium is the root of most of China's troubles.

Action of North Kiangsu Mission, Presbyterian Church, U. S. July 1930.—Appreciating the assurances of the National Government in their expressed policy of granting entire religious freedom, it is distressing to note the increasing tendency on the part of governmental agencies to countenance anti-Christian activities and infringe upon the religious liberty of Chinese and foreign nationals.

Be it resolved that the North Kiangsu Mission, of the Presbyterian Church, U.S., through its secretary, join with the other missions who are willing to express themselves in a dignified formal protest to the Chinese Government in reference to the discrimination in so many cases against the education in and propagation of the Christian religion, calling their attention to the fact that religious persecution has long since been outlawed by all other civilized governments.

Action of North Kiangsu Mission, July 9th, 1930.

Presbyterian Church, U. S.

Death of Rev. Jacob Speicher.—Rev. Jacob Speicher, A.B.F.M.S., Swatow, died July 15, at Swatow, after thirty-five years of service in South China. His obituary will appear in the next issue of the RECORDER.

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